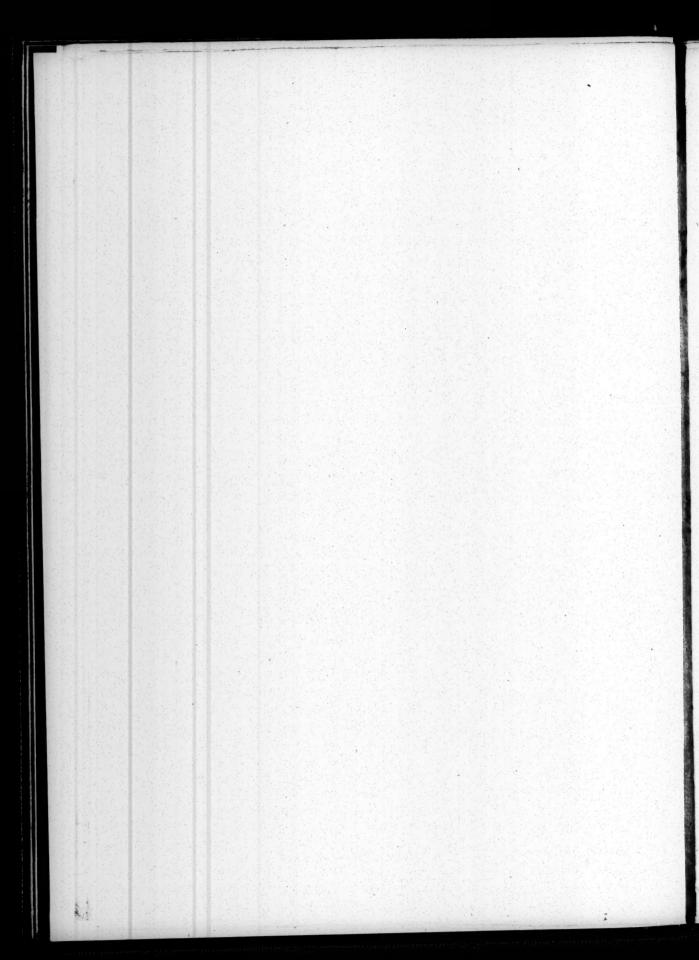
A ubrofo burne boi li box 155 2) 1159

There begynneth the kalender of Shepardes. Rewely augmented and corrected.





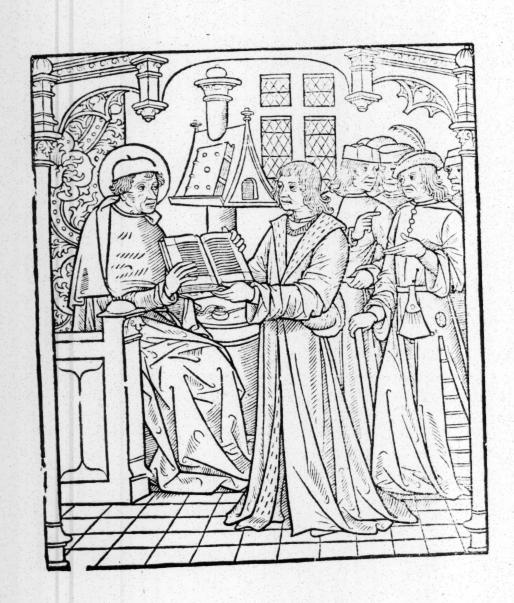


Ambrofo burne 6-1 libra 188 1 1189

Dere begynneth the kalender of Shepardes. Relvely augmented and corrected.



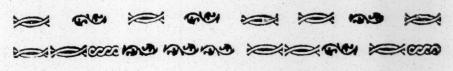




The Shepardes Kalender. Dere begynneth the Prologue.

Dys boke (gentle reader) was fraft corruptly paynted in fraunce and after that at the cofte and charges of Rycharde Dynfor, new ly translated and repaynted, although not so farthfuily as the out aynall copy requyred. Wherfore us once ageyne oucriene and peruico, that the fame may be at length correspondent to the auctours mind. and bery profytable for the reader, bycaufe this boke bothteche many the niges that we be bounde to lerne and knowe on peyne of eucrlaftynge beath. As the lawes of God theweth howe we may know to kepe his commaundementes. and to knowe the remedyes to withfrande deadely finne, there be manye men and women thynketh them felfe wyfe, and knoweth and learneth many thens ors, but that that they be bounde to lerne and knowe, that they knowe not. a Astraft the. r. commaundementes of God, and the. b. commaundemetes of the Churche, that enery creature that purpole to be faued hulbe lerne and knowe, and haue them as perfytely as they pater nofter. you people, home well you thepue you, and if ye breke any of the. r. commaundementes, a you knowe not them. Truely there is but fewe that knoweth them, therfore ve that Do not knowe them do your diligence to learne them, for ye be bounde to lerne them, alwellas to lerne your Pater nofter. foz howecan you kene our Lordes commaundementes and pe knowe them not. And ve be bounde to breke not one of them on peyne of dampnation, for and if thou breake one thou beekeft all. Offende the lawe in one popnt, and offende in all. for and thou breke one thou boeft not gods byddyng, for he byddeth theebreke none. And all that re do in this worlde here, but it it be of God, or in god, or for god all is in payne, you Quibe not occupy your felfe in payne matters, but in res Dynas of good bokes, for vanitie engendreth varne thoughtes, and beltroys eth Deuccion in man. What nedert you to ftudge on a thynge that is nought: Audre on your lune, and what grace by god in you wrought is. [31fo in this boke is many mo matters, loke in the Table herefolowinge.

A.ii. The





The Shepardes Kalender. Che Cable of the halender of Shepardes.

This is the Table of this prefent booke, of the Shepardes kalender, between our of frenche into Englythe, with many mo goodly addyscious than be chaptered, newell put therio.

Tell the Prologue of the Auctour, that farth howe every ma may frue. letti, peres at the leaft, and they that dre before that terme. it is by envil gonernaunce, and by byolence, or outrage of them seltem they youth. The feconde Prologue of the great maifter Sheparde, that pro uethit true by good argument, althat the frest Shepardelayth. Capitulo.it. allo a salender with the frquees of enery Saynte that is halowed in the pere, In the which is the figures, the houres, the momentes, and the news Capitulo, in. moones. The Table of the monable featles, with the compounde manuell. Ca. inc. e The table for to knowe and understand enery day in what sygne the mone Capitulo, b. isin. allo the frauccof the eclyps of the Sonne and of the Boone, the bares. Capitulo. bi. houres and momentes. Of Chetrees and braunches of vertues, and of byres. Capitule, bii. The per nes of hell, and howethat they be orderned for enery deadly finne, Capitule.bin. whiche is thewed by fraures. & The garden and ficide of all bertues, that thewetha man howe he thuide knowe whether he be in the flate of the grace of god og not. Capitulo, ir. a noble Declaration of the. bit. payneypall peticions of the Pater noffer. and also the Auc mana : of the three Salutacions, whiche the frest made the Aungell Sabzyell. Chefeconde made fagnt Glyfabeth. And the thi ide ma-Capitulo, r. beth our mother holy Charche. of allothe Creboin Englythe of the. rii. artycles of our fayth. Capitulo. ri. Mallothe.r. commaundementes in Engelythe, and the. b. commaundementes of the Churche Catholyke. Capitulo, rii. alfo a tyque of a manina Chyppe, that theweth the bultablenelle of this Capitulo, rui. transprosprovide. alfo to teache a man to knowe the fielde of bertues Capitulo. ruit. Alion Shepardes balade, that Geweth his frailtie. Capitulo, rb I Alfo a balade of a woman Sheparde, that profyteth greatly. Capitu . rbi. alifo a ballade of death that byodeth a man beware betyme. Capitulo.rbii of alfother. commannocmentes of the deupli, and rewarde that they thall Capitulo.rbin. hancehat kepeth them. a another balade that farnt John theweth in the apocalips of the blacke hors Capitulo, rir. that death eydeth byon.

(a ballet home paynces and flates hulde gouerne them Capitulo, re-
The trees and braunches of vertues, and vyces, with the. bu. restues as
geynethe. bu. deadly finnes. Capunio. ret.
allo a tygurethat theweth howe the. rii. lygnes raygneth in mans body,
and which be good, and whiche be bad. Capitalo. 1711.
(A pycture of the Pheliomy of mans body, and the weth in what partes the
but planetres bath domination in man. Capitulo.rrm.
and after the nombre of the bones in mans boby followeth a preture, that
theweth of althe vernes in the body, thowe to be let blud in them. Captaring.
Co knowe whether that a man belykely to be ficke og no, and to heale them
that belycke. Capitulo. rrv.
(3nd also here theweth of the replexion of eugli humoures, and also tog to
clenie them Capitulo, revi.
@ 3llo howe men chulde gouernethethe. iii. quarters in the pere. Ca. rebit
Al Alfo howemen chulde do when Phylycke doth fayle them, to the alth of bo-
dy and foule made in baladeryall. Capitulo, rebuit.
Allo to thewe men what is good for the brayne, the eyen, the threte, the breft,
the harte, and the ftomake properly declared. Capitule. rriv.
Tifo the contrary to thewe what is engli for the brayne, the even, the throte,
the breed, the harte, and the Romake, folowinge by and by. Capitulo. rrr.
(Also of the four elementes, a the similatude of the earth, a howe energy plas
net is one about another, a which be masculine and feminine. Capitulo. rerie
Tal craity fregure of the worlde, with the rif fignes goinge aboute, and also
of the monyinges of the heavens with the planettes. Capitulo. rrrit.
Talso of the Equinoctiall a the sodyake, which is in the. ir. heaven, which e
conterneth the firmament fall under it, with a pycture of a fpyre. Ca. rerui.
Offolitymon of Sommer, and foldymon of Wynter, with a figure of the
30dyake. Capitulo. erriui.
Detherylynge & Discendynge of the sygnes in the logy son Capitulo. 12rb.
I And also of the deciglion of the earthe, and the Regions, with a preture of
the mobyll. Capitulo. rervi.
Of the varyacion that is in many haby tacions and Regions of the earthe.
Capitulo. rrrbit.
Talso of the. rii. Acres fyred, that thewethwhat thall happen to them that
be bozne bnder them. Capitulo, erroiti.
Tallo afygure of the. rii. houres, as much in earth as in heaven. Capi. erric
Talso pyctures of the, bu. planets to knowe what houre that they do raygne
the day and night, that telleth which be bad and which be good, and the wethe
howe the chyldzen thalbe disposed that thalbe bozne under them. Capitulo.rt.
allo pretures of the. iti. completions to thewe and knowe the conduction of
eche completion, and to knowe by a mans coloure what he is of any of all. inf.
and howe he is dysposed of nature. Capitulo. rli.
a.iii. also

Talio here foloweth the tudgementes of the mans face wate to kynge Alylaundze the condyctons of man, and bylage of man, but by the grace of God, good condycyc flynges, and bleflynges, thefe. b. withstande bukyndel Talio a pycture of the Pomyawe, that sheweth a man of the nyght what is a clocke, before mydnyght and afte Also then foloweth pyctures of the Impzelions of the diagon, and the leapynge kyddes, the waye to saynte steres, of the burnynge pyller, and of the fyzye spere, at thes, or trees that other whyle fayleth, and the steynge should be frees, and of fyue tayled steres, and of the bearded stofa thonder stone. Talio howe the moone chaungeth. rit. tymes in the year	o the properties in the nis, grace, prayers, ia- prondycion. Ca. rlif. to knowe encry house t. Capitulo, clui, heapte, of the fleringe James, and the feuen ind of the flaming buf- terre, and the blafings erre with the epaty fe Capitulo, cluif. re, so lykewyle mans
condycions chaungeth. ru. tymes in the yere.	Capitulo.riv.
Of the commodities of the. rit. monthes in the yere,	mith the rif. ance of
man.	Capitulo.ribi.
C Of an affante ageynft a fnayle	Capitulo. ribit.
Also foloweth the medytacion of the pallyon of ource	d orde Telu Change
that Shepardes and symple people ought to have in hea	ronge of them dening
	Capitulo. ribiit.
fernyce.	Capitalo, Liville
The layinge of the deade man.	Capitulo. this.
Alfo certeyne ozylons and prayers, and fyrite a deugl	tou theologicall ou a
question to knowe yf prayers, orylons, malles, and se	them bealth and 2 the
foules in purgatozy, byn merytozious and auaylable foz	chekeneughun neiks
tieraunce.	Capitule.1.
Chowe every man and woman ought to cease of they?	runnes at the lowning
of a dredable horne.	Capitulo. li.
To knowe the fortunes and deftenyes of man borne	
after Ptholomeus prynce of Aftronomy	Capitulo. lii.
Calfo foloweth the. rii. monethes with the pyctures of	the .ru. lygnes, that
theweth the fortune of men and women that be borne bn	der them, to that they
knowe in what moneth and day they were bozne.	Capitulo. ini.
Tallo here telleth of the.r.chipften nations, that is to f	are, to thewethecers
terne porntes that much bethen people do beleue of our	apthe, but not in all:
and therfore we beginne frit with our fayth.	Capitulo.lini.
Tallo folowetha fewe prouerbes.	Capitulo. 1b.
Tathe auctours balade.	Capitulo.ibi.
Allo a good daynhe for the pellylence, which is not the	apterde.

Chus endeth the table of this present boke.

Caddyepong.

The arte, levence, and practike of the greate kalender of Shepardes, by example right fertyle and profitable but all maner of people, and ealy to be buderstande by mans write, with druers address newely adjusted thereo, as hereafter followeth.

Ta great question asked betwene the Shepardes touchynge the sterres, and an aunswere made to the same.



The hepardes in a morningeafore the daye beinge in the fyeldes, bestelde the fyrmament that was fyred full of fteres, one amonge the other layde to his felowe. I bemaunde of thee howe many fteres be on the two lusting parties

parties of the 30dyake, that is bider one figue onely. The other Sheparde aunimered a layde. Let be founde a piece of lande in a playne countrey, as bp= pon the playne of Salyfbury, athat the fayde piece of lande be. rl. myle longe and, rriff, myle brode. Atter that let take great longe nayles with great brode heades, as the navies byn that be made for carte wheles, as many as thal fufs fuse for the sayde piece of lande. And lette the sayde nayles be stycken buto the heades in the fay de piece of lande, foure fyngers brode one from the other. toll that the piece of lande be concred over from one lyde to the other, I fare that there be as many flerres conteyned bider one frane onely, as there thuide be naples tycked in the forelay bettece of lande, and there is as many under cehe of the other, ato the equipolent by the other places of the firmament. of The fruit Shepar De De:naunded, howe wylt thou proueit. The feconde authe red and fay de that no mants bounden ne holden to prone thy naes on politile. that it ought to suffyce for Shepardes as touchynge this matter, to beleue fomply without to enquyee ouer much, of that they predicellours Sheparbes haue farde afoze.



The Shepardes Kalender. Thowe plowmen thulde do.



Ers go thou to plowe, and take with thee thy wyfe Delucand drawe, lowe barly whete aud rye Of one make . r. this is perfytelyfe As farth Artfotte, in his Phylosophy Thou nede not ftudy to knowe Aftrology

for pf the wether be not to the pleasaunce Chanke euer god, of his deuine ozdinaunce.

Thus endeth the Ploweman.









The auctoure.

The ende of this boke 300 ho fo lyft for to loke Therein Gall hefe A ballade that farth this ethat many bokes redes Cunnynge Chalhebe perfedome is sone cought In many leues it is lought And some doth it fynde But flouth that no boke bought for reason takes nothought Dis thrite coms behrnde And many one doth fay



That clarkes netell may What Chall befall They that this do report Be of the prur the forte That lyttle good can at all They knowe that Daynke Doth flake the thurl Ind when they eyes is full of dus ret may they fyt and theale peafon for and clerkes thewe them bokes of cunnynge They byothem lay them by a fonnynge Unto another feafon

And of we speake of Astronomy Chepwyll say it is a great lye for the pean no other reason But all that knoweth good and better as gentlemen that soueth swete and swetter Wyledome with them is not geason.

The prologue of the auctoure that put this boke in writinge.



here befoze tyme there was a Sheparde kepynge thepe in the fieldes, whiche was no clerke, ne hadde no buder flandinge of the letterall sence, not of no maner of scrypture not way tynge, but of his naturall wytte and buder flandinge sayde. Howe be it that lynynge and dyinge be all at the pleasure of almyghip God, pet

man may lyue by the course of nature. Irru. peres or more: this was his reasson. And he sayth as much etyme as a man hath to growe in beautic, length, bredith,

bredthe, and Arength. So much tyme bath he to ware olde, and feble-to his ende: But the terme to growe in beaute-bevaht, and frenath, is . rrebi.vere. and the terms to wave oide, feble, and weke, and turne to the cribwarde. whiche is in all together .lrrit . pere, that he ought to lyne by course of nature. And they that dye before thys trme often it is by byolence and outrace done to they complection and nature. But they that lyue about this terme is by good rearment and enfranements, after the which a man hath gouerned hym felfe. To the purpole of lyung and dyenge, the favd Shepard favil that the thing that we define mote in the worlde is to lyne longe, and the thinge that me mott feare is to dre foone, thus be traverled his understandinge, and made arcat diligence to knowe and to do thynges pollyble and requelyte forto lyne longe, hole, and lovoully, which this prefente composte and balender of Shes pardes thewangeand techyinge. (12 herfoze we wyl thewe you of the bodies celeftiall, and of they nature and mournges, and this prefent boke is named the compost, for it comprehendeth fully all the compost, and more for the Daves houses and momentes, and the newe moones, and the eclops of the forme and the moone, and the franesthat the moone is in every day, and this booke mas made forthem that be no clerkes to brynge them to great binder fandyinge.

The fay be also that the despreto lyue longe was in his soule, the which alway laffeth, wherfore he wolde that his Defyze were accomply thed after his Deathe as a fore. De fay de fyth the foule dyeth not, a in her is the defrie to lyue longe: it thulde be an infallyble pepne, not to lyne after death as afore, for he that lyneth not after his corporall Death Chall not have that, that he hath defreed that is to write to frue longe, and chulde abyde in eternal perne pf his Defrie were not accomplythed. So concluded the layde Sheparde necellarve thunges for hym and other to knowe and doo that whiche apperterned to lyne after Death as afore. Ind truthe it is that he that which elyueth but the lyfe of this morios quely, thoughe he inuedan hundred pere, he inued not properly longe, but he chulde lyne longe, that the ende of this presentelyfe chulde begynne the lpfe eternall, that is to laye the lpfe euerlaftynge in heauen. Soa man oughe to perfourme his lyfe in this worlde corporally, that they mave lyne for itually mithout ende. for as he lande one hall lyue enerlallyngely without dyenge. and when he bath the perdurable lyfe and chalbe perfyte. (Ind also by this nornte and none otherwise thalbe accomply thed the Desyze of longe lyuringe in this worlde. The foresayde Sheparde also knowledged, that the lyfe of this worlde was sone past and gone. wherefore this Sheparde thought that Irrit, reces here in this vale of weetched myfery is but a lyttle a a final terme of lofe, to the infe everlaftinge, the which never thall have endynge. And therefore he layth, be that offreth hym felfe, here to lyne bertuoully in this worlde. After this lyiche thall receauc the swete lyfe that is sure and lasteth ever with outende, for though a manipued berea. C. peres and more, ttis but a lyttle terme

terme to the lyfe to come. Therfoze fayth this Sheparde. Twell lyne foberly with these finall temporall goodes that Telu bath lent me and ener to exple the Defree of worldely ryches and worldely worthyppe. for they that laboureth for it, and have love to they goodes, and barne worthyppes. Oft it departeth man fro the heauenly treasure. It thutteth mans bart that god may not entre, and bylocth man a place of no reftern the lowe lande of Darkeneffe.

There after foloweth another Prologue of the maylter Sheparde, that theweth a proueth the auctours prologue true that is before rehearled, and lo the Shepardes dyspute one with another, but this that followeth the mayter Sheparde fayth to the other of the Deuplion of this kalender, Capitulo, it.



There begynneth the mapfter Sheparde. Tis to be budertande, that there be in the yere foure quarters that is called Here, Hyems, Edas, and Autumnus. Thele bethe.im. fealons in the yere, as Daymetyme is the fpayinge of the yere, as fe ueryere, Marche, and appyil. Thefe thre monethes.



Then commeth Sommer, as May, June, and July: and those this mosnethes, every herbe, grayne, and tree is in his kynde, and in his most strength and faytenesse even at the hyghest.

Chen commeth Automne, as August, Septembre, and October, that all

thefe fruites wareth rype, and be gathered and howfed.

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Then commeth Novembre, December, and Janquere, and these thre mo nethes be in the writer. The tyme of ittle profite. We shepardes sayethat the age of a man is. Irri. yere, and that we lyken but to one hole yere, for ever more wetake. Di. yere for every moneth, as Janquere, or henceyere, and so forth, for as the yere chaungeth by the ric. monethes, into ric. sundry maners so both a man chaunge hymicise twelve tymes in his lyse, by twelve ages, and every age lasteth. Di. yere, yt so be that he lyve to. Irri. for three tymes syre maketh cyghtene, and syre tymes syre maketh. Erris. And then is man at the best and also at the hyghest, and twelve tymes syre maketh. Irris. and that is the age of a man.

Thus must ye reken for every monethelyre yere, or els it mape be bodertande, by the foure quarters and leasons of the yere. So is deupded man in to foure parties, as to youth, strength, wyledome, and age: De to be, rom: yere young, this, yere stronge, thus, yere in wyledome, and the fourth, rout.

pere to go to the full of the age of. lrin.

I and nowe to thewe howe man chaungeth, xii. tymes even as the .xii. monethes do.

Take the fyelt. vi. yere for Janyuere, the which is of no bertue nor firength in that leason nothings on the earth groweth. So man after he is borne, till he before yere of age is without witte, firength, or cunnynge, and may be nothings that profite th.

O then commeth feneryers, Then the dayes begynneth to ware in length and the some more hotter, then the fieldes begynneth to ware greene, So the other lyre yeres tyll he come to twelve, the thylde begynneth to growe bracer

and ferne and ferne furbas is taught bym.

Then cometh Marche, in the which the labourer loweth the earth & plans teth trees, a copyreth houses, the child in these, bi, peres, wareth bigge to terne doctorne and sepence, a to be farze a hour it, for then he is, rout, peres of age.

After that commeth Apyr that the earth and the trees is covered in grene and flowers, and in every partie goodes encrealeth habundauntly, then cometh the childe to gather the fivete flowers of hardynes, but then beware that the colde wyndes and flormes of byces beate not downe the flowers of good maners, that halde by ingernan to honoure, for then is he, reini, peresolde.

E Then council Adayc, that is bothe fayze and pleasaunte, for then byzdes lyngeth in woodes and forestes night and daye, the some shyneth hotte, and as then is man mode to grall and pleasaunt, and of delyner strengthe, and seathplayes, sportes, and subject then is he full, tyr, yere,

Then

Then commeth June: and then is the sonne hyest in his inerydyognall, he may accende no hyer in his stacton, his glemeryinge golden beames repeth the counc, and then is man. repti. pere, he may accende no more, for then hath nature gruen hym beauty and strengthe at the full, and rypeth the sedes of partite onderstandinge.

Then commeth July: that our fruytes byn fet a sonnynge, and our come a hardenynge, but then the sonne begynnethe a lyttle for to dyscende downes warde, so man then goth fro youth towarde age, a begynneth for to acquaint

bem with fadnes, for then beis. rlu. vere.

Tafter that then commeth August: then we gather in our come, and also the frustes of the earth. And then both man his dylygence to gather for to fynde hym selfe withall, in the tyme that he may nother actte nor wyn, and then after

that, bi, reres, is he, ribiti, rere olde.

Then commeth septembre: that wynes be made, and the fruites of trees begathered. And then therewithall he both frechely begynne to garnythe his house, and make proupsion of nedefull thynges, forto lyne in wynter whiche draweth bery nere, and then is man in his mod toyful and couragyous estate prosperous in wysedome, purposynge to gather and kepe as muche as shulde besuffycient for hym in his olde age, when he maye gather no more, and these bit peres maketh hym. line, yeres.

and then commeth Octobre: that all is into the forelayde house gathered both corne, and also other maner truites. And also the labourers soweth newe sedes in the earth, for the yere to come. And then he that soweth nought, that nought gather. And then in the seother. Di. yeres a man that take hym selfe bus to God for to do penaunce and good workes, and then the benefites the yere after his death, he may gather and have spiritual profite, and then is man ful-

ly the terme of. ir. peres.

Then commeth Douembre: that the dayes be very horte, and the some in maner geneth lyttle heate, and the trees leseth they lenes. The fieldes that were grene loke hore and gray. Then al maner of herbes be hyd in the ground and then appereth no floures. And then wynter is come that the man hath binder flandynge of age, and hath lost his kyndely heate and strength: Histeethe begynne to rotte and also to chattre. And then hath he no more hope of longe lyfe, but desyreth to come to the lyfe enertallynge, and these, bit, for this month maketh by m. Irbit, peres.

Then commeth Decembre: full of colde with froste and snowe, with great wyndes and sormy wethers, that a man may not laboure nor nought do. The sonne is then at the lowest that it may bescende, then the trees a the earth is hid in snowe, then it is good to holde them nye the tyre, a to spende the goodes that they gathered in sommer. For then begynneth mans heare to ware whyte and gray, and his body croked and teble, a then he leseth his perfyte understading, and that, vi. yeres maketh hym full. Irri, yeres, and it he Irue any more it is

by his

by his good grdynge and dyetynge inhis youth. Howe beit, it is pollyble that a man may lyue tyll he be an hundzed yere of age. But there is but feme that commeth thereto.

Theherfoze I Sheparde lay mozeoner, that of lyuringe or dyeinge the lieasuenty bodyes may there a man bothe to good and eught, without doute of affusertic. But yet may man withflande it by his owne free well, to be what he imply hym felfe good or bad enermore. About the which inclynacyon is the impast and well of God, that longeth the lyfe of man by his goodnesse, or to take it thorte by his will yee.

wherfore we will theme you of the bodyes celestyall, and of they nature and mouyinges, and this present booke is named the compose, for it constitute hendeth fully all the compost and more for the dayes, hours and momentain and the news moones, and the clyppes of the some and the moone, and of the sygnes that the moone is in every day, and this boke was made for them that be no clerkes, to brynge them to great understandinge.

and this kalender is Deupded in. b. partes.

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The fratt of our lygnes of the compost and the kalender.
The feconde is the tree of vyces with the peques of hell.
The thy de is the wave of health of man: the tree of vertues.

The fourth is phylycke and gouernaunce of health.

The fysic is Altrology and physnomy, tox to understande many discassivinges, and which they be. 28y lykelyhod, the whiche by nature are incipited and can bo them as ye shall rede or ye come to the ende.

If of to have the Shepardes understandinge of they halender, ye shulde buderstande that the yere is the measure of the tyme that the Some passeth the ris. lygnes, retourninge to his fyrste pointe, and is decided in the ris. Adonethes.

(15 Janquere, fenergere, 98 arche, and fo forth to December.

So the some in these. rii. monethes palleth by the. rii. sygnes one tyme.

Cothe dayes of his entryngement the lygnes in the kalender, and the dayes also when he parteth the yere as then. rif, monthes into. lif. wekes. Co. lev. dayes, and when byfert is, it is there froze and. vi. one day as. rifin. hou res, enery houre. Ir. mynutes. After these decisions, remuse buders and for every yere threthynges.

The frall speaketh of the golden nombre. The seconde of the letter dompnycall.

And the thyde is the letter tabuler, in the whiche lyeth all the chiefe knowed ledge of this kalender. For the which letter and nomber to undersand althat they wolde, whether it be past of to come, ye chall put three figures after the kalender, of the whiche: the fyrst chall thewe the value and declaration of the two other, and it is to be understande that in four e yeres, there is one by lexte, the whiche hath one days more then other, and also hathe two letters boundaries

Domynicals lygned in one of the forelayde fygures, and chaungeth the later day of laynt Mathewe, the which is bygyll, and is put with the day upon one

letter by bym felte.

Also the letters fervals of this kalender, is to be understande as they of the other kalenders, befoze the which are the nombres, and the other three after the letters fervals. A first for breause the letters dyscendethe lowe, is the golden nombre about the days of the news moone. And the whiche to be the hours and momentes of the layde moneth, which when they are inset unce bestore noone of the day about there. And when they are blacke service for after moone of the same days in the places of the nombre, betokenethe that nombre where it is. A the natural day is to be understande from ydnyght to mydnyght. Thus, hours, and shall serve the sayde nombres for the letters fervals, is the recomplete from the yere that this kalender was made. A, ecce. It exclusion to the yere. A, eccee, and the other nombres after the letters fervals, all in the maner as they be before for the other. The yeres.

And all the remenaunt of the compost, and of the kalender is perpetuall. For the golden nombre, so that they be rerbuil, yere, of the whiche yeres. M. CCC. lyrrbu. 18 the fyrte. C The feathes of the kalender are in they dayes, of the whiche the solennel are in rede and stored in the buyte, nye the whiche buyte in the ende of the bodyes about every daye is one letter of the A.b.c. for to buderstande in what sygne is the moone that day. C And yet the sayde letters and the rubryshe, for the which shall be one figure before the kalender, which shall shawe howe they shulde understande it. C This yere of this present kalender, which began to have course the syrste daye of Janyuere. M. C T. C. l. rrbu. In the whiche ray gneth so, the golden nombre rvi. The letter domynycal 3. C The letter tabuler f. and b. In the sirch lines and they figures neves the golden nombre, rvi. the yere of this kalender.

To knowe the letter dompnycall by the verse underneth.
films elto deicelum bonus accipe gratis.

I Da by thele other berles here folowynge.

Fructus alit canos el gelica bellica danos. El genitrip bona dat finis amara cadat. Dat flozes anni caloz eius gaudia bulti. Cambit edens griffo boabel dicens fiat agur.

T foz to fet the moneth.

3, dam, de,ge, bat, er,go, ci, phos, a, bzi,phos.

The Shepardes Kalender.
for the golden nombre, and the newe moone.

Cer, nus, bn, din, nod, octo, fer, quingstred, ambo, be, cem, doc, Sep, tem, quin, quar, tus, doc, to, ta, no, bem, bi, quat.

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Dewely and lubtylly Shepardes have founde a chorte practyke, for to know the golden nombre, the letter dominical, and the Tabuler letter as enslucth, the which for lubtilitie is dyffyeyle to be understande, of fracte the not should by suche as understande it well, but as to this it behoves hnot to tary and travarile for cause of the sigures that ensygneth and showe the layde practyke.



finis canos agur ciusbona fructus Dicensamm et bellica griffo dant amara El cambet gaudia dat alit fiet coloz Genitrir danos boabel flozes cadat gelica Edens bult.

Dobilis alta diese, currens aureus octo Der deno cum d, non erit inferioz B, veneris fancta, sed quing tredambo maria Dec crit in toto dicens similis simul octo.



1

to lo well knowe on his hande when the holy dayes faileth, take hede of the feuen letters. A, b, c, d, e, f, g. The dayes of the weke byn. vii. one for fonday, and for the other dayes. vi. Put them in the toyntes of the lefte hande on. viii. fyngars, and with the right hande they ought to be marked for the more certentie. A, b, c, on

the backe of the hande, and g, aboue d, e, f, within the hande. Then ye ought to know in what place every moneth thuide be. A lyttle after dam of g, b. E. g, c, bin on the moneth on the lyttle fynger. I, a, on the lethe fynger, d, and f, endeth on the lyttle fynger. January vpon a, on the lyttle fynger. February and Aarch on the lethe fynger together. Appyll on g, Day on b, June on the myddle fynger aboue e, July vpon g, and August vppon c, September on f, October on a, of the fourth fynger. Then Aouember aboue d, and December aboue f, of the lyttle fynger. And thus the ru. monethes byn lette on the fyngers.

After ban, pen, cru, lucy, the Imbje dayes byn fet truly

25.i.

In eche

Je ethe of these two lynes here bnder, be as many syllables as there be feat full dayes in the vere, and enery day ought to be sette on the soyntes of the lefte hande as is shewed here afoze in this present boke.

Cir,o,ia,nus,e,pi,lu, fe, la,nus, et ken, fe, mau, mar, an. Dif, ca, fab, ag, bin, cen, ti, pau, lum, iul, ag, que, ba,tilde.

Bzc, pur, blas, et, a, ue, fe, bzu, o, fco, la, fti, ca, ba, lent Jul, con, tun, ge, tur, cum, pe, tro, math, fo,ci, e, tur.

O so, led, mar, ci, us, bal, to, duth, kes, con, gre, go, ri, um, bo pat, ed, ward, cuth, be, ne, ca, pe, ma, ri, am, ge, ni, tri, cem.

Gil, gip, ric, et, am, bao, li, i, dat, a, pail, le, on, eu, fe, ti, bur; ci

Phi, li, cruc, may, i, ion, la, tin, nic, goz, de, ne, te, i, que Polt, e, a, don, le, qui, tur, polt, al, phe, left, ta, ger, ad, e, 'pe, que!

Dic,mar,iu, bo, ni,fa, med, co,lum, bar, ba, ci, ba, bi, ti 280, mar, marg, ed, ward, li, mil, la, ba, el, io, le, on, pe, pau.

Ser, ui, iul, mar, ti, ni, tho, me, que, fra, be, dic, ti, futh, bn, ken ar, nulf, marg, paar, mag, ap, crif, ia, an, doz, fam, fun, ob, gre.

De, steph, au, gust, trans, do, ci, ro, lau, ti, bur, ri, ip, on sump, ta, sit, amag, ni, bar, tho, lo, ruff, ag, to, con, fel, on, cut?

E, gis, lep, cup, bert, ha, bet, nat, goz, gon, pzo, thi, q, crut Lam, ber, ti, q, math, ma, mar, te, cle, fer, cpp, da, con, mich, ier.

Rem, leo, fran, ci, fi, mar, tunc, dig, er, a, ni, a, ed Doft, lu, cas, tu, in, de, ro, ma, cris, pi, ni, fi, mo, nis, quin.

Dm, nis, tunc, fanc, tt, le, o, mar, tt, bai, ci, ani, a, ed Dze, te, cle, gri, ka, li, ni, a, que, fat, an.

@,le,gi, bar,ba, ni,co, con,cep, et, lu, cei,al, ma. D, la,pi, en, que, tho, mag, pzo, pe, nat, fteph, to, tho, melli,

Powe

howe enery mooneth prayleth it felfe of fome good propretie,



Adake me to be called Janquete In my tyme is great flormes of coldenes for but o me no moneth of the yete Aday compare, if a quannee me doubtleffe

for in my tyme was, as clerkes do exprese Circumcysed the lorde omnipotent And adoured, by kynges of thoryent.

Jam february the most hardy In my scason the pure mother virginall Offered her some in the Temple truly Pakynge to Goda present speciall Of Jesu Chryst the kynge of kynges all Betwene the armes of the bythop Symon To whom pray we, to have his remyision.

Aparche am J called in nobleffe flogglhynge which amonge monthes, am of great nobleffe for in my tyme all the fruites both budde and sprynge To the servece of manin great largeste And sent is m, the tyme of holynesse That every man ought to have repentaunce Othis synnes done, by longe continuaunce.

Amongeall monthes, Jam lufty Appyll frethe and hollome, who eche creature and in my tyme the dulcet droppes dyftyll Called crystall as poetes put in scrypture Caulynge all sones the longer to endure Ju my tyme was the resurrection Of God and man, by deuyne election.

Dialithe monthes in the yere Jam kynge flowerthynge in beautie excellently foem my tyme, in bertue is all thynge fieldes and meades speede most beauteously And byedes syngeth with right swete armony 13 etoysynge louers with hotte loue all endewed With tragraunt floures, all about renewed.

25.11.

Zune



lefte

Who compleason taketh ryght good hede Ought not at all, my name to adout! for in my tyme, for all the commons wede from thepe is thorne, all the fless and will And had in marchaundyle, by great thyppes full Ouer the sea, wherefore we ought to praye Units our lorde, and thanke hym nyght and day.

If that my tyme, were prayled all a right Amonge all monthes I am one of the chiefe for I enrype thorowe my great force and myght fruites of the earth, to man and beaftes reliete fedrings horses, kyne, muttons, and fronge biefe with other propreties, that I conde tell But I must passe, I may no longer dwell

Jam named the hote moneth of August for redolent heate, of phebus bryghtnes In my tyme, ethe man ought for to have lust To laboure in haruest, with great busynes To repe and these, eschewynge ydlenesse Ind ryse early with persyte dylygence Thankynge our lorde, of his great prouydence.

who can my name perfytely remember with the commodities of my feason Dught of ryght to call me September Plenteous of goodes by all maner reason As whete, rye, otes, beanes, fytches, and peason Diwhich fruite, every man ought to have in those To lyne dyzectely, and thanks our Lozde therfoze

Amonge the other, Detober Ihpght
Arende unto vinteners naturally
And in my tyme, Bacchus is redy dyght
All maner wyne to prese and claryfy
Of which is sacred, as we se dayly
The blyssed body of Chryst, in seche and bludde
which is our hope, refection and sode.

Pouem.

A Douember wyll not abyde behynde To thewe my kyndely worthynesse and bre for in my tyme the blastes of the wynde Abatch leues,, and the deth they reture wherfore every prudent creature Dught for to lyve right as they wolde dre for all thynge taketh endenaturally

December every man doth me call In whole tyme the mother inuvolate Delyvered was, in an olde ore stall. Of Jelu Chayst gods ownelonne incarnate Wherfoze I thynke me the most fortunate Of all the other, to whom pray we then That we may ecome unto his blysle Amen.

The first that thus both begyn from myd buto myd Nape
And from myd Sommer is entred in
To myd and then is Paruelt daye
And from that tyme, entreth alwaye
On saynt daye, who so taketh hede
At myd it fayleth in debe.

Thusendeth the prayle of the. monthes, with the begynnynges and endes of the foure quarters. after folometh the fygure for to knowe in what sygne the moone is every days.

CipeScan Approach and under users.



This freure is forto knowe in what lygne the moone is enery day, and the Declaration is of the letters of the lygne of the kalens bethereafter followings.

	p	n	c	b	1	2	ſ	h	3	p	9	u	m	a	g	i	Æ	q	f
	3	0	D	u	m	a	S	1	4	q	f	r	n	b	t	ti	2	t	g
	Æ	p	9	r	11	b	t	K	2	C	g	y	0	C	D	ı	H	ſ	h
Taurus	2	q	f	p	0	C	b	1	a	1	h	3	p	D	u	m	b	S	t
Taurus	a	r	g	3	p	D	u	m	b	8		F	q	9	r	n	C	t	B
Gemini	b	1	h	Æ	q	9	t	n	C	t	k	2	t	f	p	0	D	v	1
Gemini	C	8	1	2	t	f	P	0	D	b	1	a	1	g	3	p	9	u	m
Cancer	D	t	B	a	1	g	3	p	9	u	m	b	5	ħ	Æ	U	£	r	13
Cancer	8	b	1	b	8	b	(#	q	f	r	n	C	t	i	2	t	g	y.	0
20	f	u	m	C	t	1	2	t	g	p	0	D	b	k	a	1	h	3	p
Leo	g	t	n	D	b	k	a	ſ	h	3	p	E	u	1	b	g	i	Æ	q
Leo	b	p	0	8	u	i	b	5	i	F	q	f	1	m	C	t	B	2	t
Ulirgo	i	3	p	f	t	m	C	t	k	2	r	g	p	n	D	b	i	a	1
Uirgo	b	Æ	q	g	p	n	0	b	1		1	h	3	0	3	u	m	1 5	5
	1	2	t	ħ	3	0	9	u	m	b	5	1	Æ	p	f	t	11	3	t
	m	a	1	1	Æ	p	f	r	n	C	t	B	2	q	g	y	0	D	b
Scozpio	n	b	S	k	2	q	g	p	0	D	b	1	a	t	h	3	p	e	u
E corbio	0	C	t	1	a	r	ħ	3	p	9	u	m	b	ſ	1	a	q	f	E
	p	D	b	m	b	1	i	Œ	q	f	r	n	C	S	ti	2	t	g	y
	q	9	u	n	C	8	b	2	r	g	p	0	0	t	1	a	1	b	3
	t	£	r	0	D	2	1	a	1	ħ	3	p	9	b	ın	b	8	1	Æ
Capzicoznus	1	g	y	p	9	b	m	b	g	1	A	q	f	u	11	C	t	ts	2
Capucoung	g	h	3	q	f	u	n	C	t	b	2	t	g	r	0	D	b	1	6
Aquartus	ī	i	Æ	E	g	r	0	D	b	1	a	1	ij	p	p	9	u	ın	tr
Aquarius	b	k	2	í	ĥ	p	p	9	u	m	b	5	1	3	q	f	Ľ	n	C
Difces	u	ï	a	g	1	3	q	f	r	n	C	t	k	1	r	g	y	0	D
12 tices	E	m	b	Ē	k	Æ	t	g	p	0	D	v	1	2	r	ij	3	p	2
Difces	p	n	C	b	1	2	1	ij	3	p	E	u	m		3	1	•	q	£

By this figure here about a man may knowe in what signe the moone is every day, and the declaration is of the letters that but in the kalens der at the endes of the sines, and by nuamed the letters of the signes, where fore marke well signes the letter of the kalender on the days that we well have, then looke out the sayde letter in the sigure here about in the signe due tendynge buder the golden nomble that cunneth.

Then

Then loke at the headde of the lynes, where asis wytten the names of the frances, and it that beholdeth drzectly overthwarte the france to the layde letter is it that the moone is in that day. I lyke as one golden nombze for a yere, so the layde lyne under the golden nombze servethe alone for the same yere, as in the yere of his kalender we have. for the golden nombze, the lyne under. Serveth all the sayde yere, and when we have. the line under. Chall serve to the yere that. is so, the golden nombze, and so forth of the other.

T celumlignis prelurgens est duodenis Sichominis corpus allimilatur eis Aam caput et facies. Aries libi gaudit habere Gutturis et colli ius tibi. Taure detur Brachia cu manib. Geminis lut apta decetur Naturam Cancripectoris aula gerit

At Leo bult from a cum renishibi bendicat idem Sed in testinis Lirgo preesse petit Ambas Libra nates, ambas sibi bendicat hancas Scorpio bult anum bultos pudanda sibi Inde Sagittarius is coris bult dominari Amborum genum bim Capricornus habet Regnat in Aquario crurium bis apta decentur Piscibus et demum congrua planta pedum.

Saturnus niger. Jupiter viridis. Mars rebeus est Solcroceus, Uenus albus, Marcurius Luna Carti funt Joum quisquis regnat nascitur, puer sic colozatus.

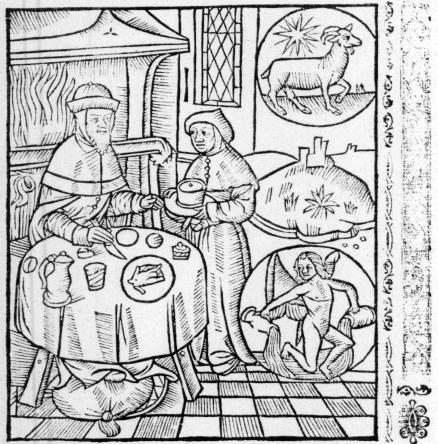
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That is to save that the. rii. sygnes hathe domynacron over the bodye of man devyded by the partes, as the sygnes devydeth the frymamente, and every one sygne beholdeth and governethe the partes of the body, so as it is sayde above, and afterwarde thall be thewed by fryures, and is declared moze playnely and faythfully. Such lyke of planettes is sayde of they coloures, but of they natures and properties of the partes of the bodyes the which governeth and beholdeth moze at full, thall ye here at length.

Allo of the. rii. monethes natures, Marche Appylland May is bery hot and moyth, that lygnyfyeth blud and ayre. June July and Auguste, is sommer, and lygnyfyeth hotte and drye, coloure, manhod, and scare, and September, October, and Pouember is haruest, and betokeneth colde, drye, and age, malyncoly and earth. December, January, and february is wynter, and betokeneth colde and morth, chyldehod, sewme, and water.

23.1111.

Called





Alled Jam Janyuere the colde In Chrystmas season good free I sone ronge Jesu, that sometyme Judas solde In me was execumersed for many behoue Three kringes sought the some of god aboue And sounde hym with a pure may den his mo

They knowed downs and dyd hym homage with lone To God they Lozde that is mans owne brother.

Dereafter foloweth a with the frgures of every layer that is halowed in the pere, in the which is the fygures, the hours, the momentes, and the newe moones. Capitulo.iii.

Fanuarp

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6	rri	rrb	rrir	ritt	101	1	n.		rric	Tulbay
f	rrit	rrbi	rrr	ritti	bi	ti	b	bi	rriv	919onday
g	triti	rrbit	Swap	rb	bi	ti	b	b	rrbitt	
ħ		rebui	ií	rbi	bt	titl	ib	tit	i rrbui	
i	rrv	rrir	iii	rbit	bi	b	b	111	rrbitt	
k	irbi	trr	iiti	rbui		bi	b	it	rrbitt	Thursday
1	rrbii	rrri	b	ric	DIE	b	b	i	rrbini	wednylday
m	rrbu		bi	rt	bíi	Í	n.		rrbiti	Tuylday
n	tric	11	bii	ıri	bit	11	titi	bi	rrbit	Monday
0	rrr	ttt	bui	rett	bit	ııi	titi	b	rrbit	Sonday
p	rrri	itit	ir	rritt	bii	iiii	IIII	IIII	rrbit	Saterday
q		b	r	rrunt		b	Itti	in	revit	1 ryday
t	ii	bi	rí	rrv	bii	bi	iiii	I	rrbit	Churiday
S	tt	bit	rit	revi	but		ui	1	rrbu	Wednyloay
t	itit	viii	rui	rrbit		í	44		rrbu	Tuylday
b	b	ir	ritit	resti		íí	ili	bi	rebit	A Bonday
a	bi	r	rb	rrir	but		ill	b	revi	≤ ondap
b		ri	rbi	rrr	btit	titi	III		rrvi	Saterday
C		rit	rbui	reri	pili	b	III		revi	Fryday
D		riii	rout	June.	biu	bi	III		rrbi	Thuriday
ŧ		ritit	ric	ft .	I.E.		III		rrbi	wednyloay
f		th	rr	ut	ic	1	SUL .		rrvi	Tuylday
g		rvi	rri	tttt	tr	ti	it	1000	rrbi	93onday
h		ıbti	rrii	b	ır	III	11		rrv	Sonday
i		rbu	yriii	pt	ır	un	ii	IIII		Saterday
k	rv	ric	riiii		ir	b	u		rrb	Fryday
1	rbi		rrb	bui	ic	bi	it	II	rrb	Thursday
m			rrbi		10		li	8.	rcb	ivednylday -
n	rbiii		rrbit		r	ı	11		rrb	Tuylday
.0	rir	tritt	rrbu		r	ti	i		rrv	93onday
p	rr	rriiii	rric	rtt	r	u	i		rritti	Sonday
q	rri	rrv	rrr	rill	r	uit	ı	IIII	prilit	Saterday
t	rrit									C.III.

frgure of the letter tabulare of the which is declared by the two present for gures, the frat for the blacke letters, and the seconde for the redde letters.

	U			U					-		U				U			
2	b	i	0	f	£	t	1	1	b (1 8	ħ		t	o f	£	1	b
		1	8	C		P		1	: 1			g			t c		p	
t	1	No.	q	g		m			h		b			0. 0	g		m	
E	b		b			q	-		11		£	Í		T I	e		q	
	E		r	i		n			b	1	13			t			0	
S			0	f		i			0		S			p	f		0	
	g	10	t	C		P		-			q			t	D		p	
b	1		q	h		m			b		b	6		q	h		m	173
t	Í		b	e		q		- 1	n	- 111	t			n	9		B	
	E		t			0	. 11		b	8	1	f		S	b		0	
8	B		p	f		i			0	0	t	ħ	h	p	g		ı	
	g		t	D		P	P	1	1 0		q			t	D	7	p	
b	m		q	h		m	111		1	71	b	e		q	h e	17	n	-111
t	i		b	9		q			n	111	r	1	1	0	6		b	le.
	f		8			0	0	. 1	t		13	i		S	C	, Ju	0	0
t	k		p	g		1		E	0	0	t		1	p t	g		0	-
	g		t	D		p	D	b	m	1	q	h	11	t	D	10.76	q	13
b	111		q	h	11	n	318	. 0	-		b	9		t	h		11	13
t	t		0	6	8	t		n	n	11	5	Í		0	t	1	b	B
	f		g	C		0	.0		B			g		g	C		0	D
t	1		p	9		1	4	0	h	J.	t	1	n	p	g	- 0	m	
	h	-11	t	D		q	P	b	m		q	h	11	n		. 0	q	
b	m		t	h		n	Th.		i		11:	9		r	b		n	n
8	t		0	£		t			n	18	B	k	1	0	f		k	
	g		8	C		0		0	1		U	g	3	5	C		p	
t		1	p	g		m			h	. 1)	t	1		q	g		m	
C	h		b	D		q		b	m	III.	t	þ	N	n	9		q	12.40
	m	1	t	1	1	n		8	i		11	t	2	t	b		n	

This present fraure is sort of sinde the letter tabulare, and proceadeth as the fraure solventh of the dominical letters, wherey it behousely to know the golden nombre for the pere that ye will know e, and in the lyne that discendeth down ewards under the sayde nombre is the letter tabulare, and in lynewyse of the dominical letter in the fraure here after. The ought to know that a golden nombre, dominical letter, and a letter tabulare serveth always for a yere safe when it is byserte that byn two domynycall letters, and also two tabulare letters, as the fraure here afore the weth. It ought to be knowen that the domynycall letters, and the letters tabulare be in the tyst igne under the golden nombre. This souther pere of this present kalender that is.

and so of the other.

The frgure for to fynde the golden nombre and the letter domynycall together for euermore.

6 in sie fiff b be \$	off bill in c	ri bil rill	rici en eni	this third rig
fe deb a g	fe de b	ag fe d		g f be
c bagfe d	c bag f	e de b		o c b
agf e d cba	g fed c	b a gf	e D c	ba g f
e deb a g fe !	D c b ag	gf e d	cb a g	f ed e
bagfe Del	bagfe		g fe d	c b ag
febtbag				g f e
de bag fe d	c b agf	e d cb	agf	ed c b
a gfe d c ba	gfede		fe d c	b ag f
e d chagf	ed c b a	gf e d	c ba g	f e de
bag fe De	b agf e	D cb a	g f ed	t b a
afe d c bag	f e dc b	a g fe	Dtb	ag f e
d thag ted	c b agt		ba g f	e de b
agfedeb.	ag f e d	cb a g	f ed c	b a gf
e d c bag f		g fe d	c b ag	f e D
chag f edc	ba gfe	D c ba	gfe	de b a
g ted c b ag	f e d ct	agf	ed c b	a gt e
b c bagfe	dc b a g	fe d c	b ag f	e D cb
	a ge e d	c bag	f e Dc	b a a
fed c b agf	e d cb a	g f.co	c b a	gf e d
c bag t e Dc l	baa fe	Dcb	ag f e	d cb a
g fede ba g		ba g f	e dc b	a g fe
de bagfe t	tha g	t ed c	b a gt	a g fe e b c
bag fe dcb a	g fe d		t e o	
fede bagte	d c ba	gfe	de b a	
e bagf e d c	bagfi	ed c b i	a gf e	g fe d
g fedeba g	fe d c	b ag f e	d cb	a f e
co c bagfe b		f e de b	a g	fe D c
b agfe d cb a			f e b	t ba g

In this present fraure it behoueth to beholde the golden nobre for the pere that pewpil knowe, and in the lyne erght under the golden nombre alwayes is the letter dominicall. pounthe golden nombre. In the Caster, a when it falleth that they come both together, Corruschrist a saint Johns day bin al in one daye, poon. Sygnytyeth the lowest Caster. And when it falleth that Candelmas and Shrosse monday commeth together, b sygnyfreth all about where it is when it falleth with the golden nombre, poon the whiche is

our Ladyes day in Marche on good fryday.

C. uii.

Figure

The Shepardes Kalender.
Apgureperpetualifoz Catter and other mouable feattes.

3	E 3	prbi	3	rbi	3	(tr	3	rrbe
b	E b	rrbti	b	Ebui	b	tti	b	cron
	gi c	rcbu		rbiti		ini	C	rrbei
D	rti D	rair	D	ric	D	b	D	tric
	bi e	tre		TE		bí	9	rriui
E	bu l	trri	f	ruit	f	btí	f	rritis
g	bid g	•	•	to	g	bui	g	ero
3	rbi 3	"	3	rritti		ír	3	ii
b	ebil b	tit	b	truit	b	r	b	tti
	ri e	tit		tro	C	ri	C	rrbits
0	rii d	b	D	E!E	D	CU	D	trip
	riti 6	bi		EE	•	riii		TIE
f	ruii E	ETES	f	TT.	£	ruii	f	reri
g	to g		g	rrii	g	bui	g	
3	gbi X	ts	3	trbi	3	rbi	3	ű
b	ebii b	t	b	Ethif		rbu	b	tii
	rbiti c	rí	3	erbin		roni	C	titi
0	yir d	b	D	tric	D	ric	D	b
	TE E	bi		ECC	6	rui	6	bí
1	pri E	bit	E	Free	f	tilli	f	bit
g	rrii g	bitt	3	trb	3	tp	3	biti
3	grbi 3		3	ti	3	rriii		
b	provi b		b	tu	b	rrii:i		
	rrbuic		6	tit	C	thin		
D	rrtt d		Ò	b	D	ric		
	rriti e			rer		rr.		
f	extiit f		E	EEE	f	rri		
g	tro g	to i	3	B	g	riu		

The state of the golden nombre, a lygnylyeth m lygnys of the mombre of the layer of the layer letters is the nombre of the dayer of the moneth that Calter thall fall bypen.

The freure of the Eclyps of the sonne and the moone, the Dayes, honces, and momentes Capitulo. bi.

the eecipps of the mone
the. b.t. day of
rt. houres.
b. momentes

the ethe Ethe Ethe Ethe Ethe Ethe Ethe ethe pthe pthe



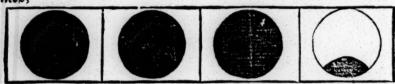
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the fyilte days of the.rbi.day of the.ui.day of the.u



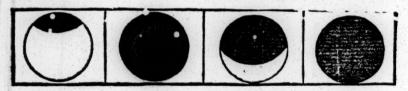
the es the Es the es the es the e clyps of the mone clyps of the mone the rhull day of the



clyps of the mone clyps of the mone eclyps of the mone the. reptil. days of the ... days of ..



clyps of the some eclyps of the some eclyps of the some the . roll. Daye of the . roll



clyps of the mone clyps of the some clyps of the mone clyps of the some the syste days of the.r. day of the some o



the E= the E= the E= the e= clyps of the mone clyps of the some clyps of the mone the fyshe daye of the.ir.day of the.in.day of Ju the.r.daye of the.hou ir.houres. ly. dii.houres. bi. houres. rl momentes. rldii. momentes. res. biii. momentes

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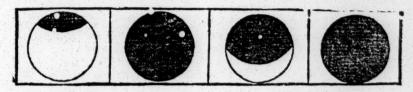
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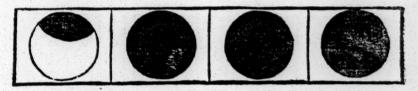
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the est the Est the est the est the est the est the forme the critic. Days of the forme the critic. Days of the fourth Days of the reduction day of the fourth Days of the reduction day of the critic. hours the fourth Days of the reduction day of the critic. hours the fourth Days of the reduction day of the critic. hours the fourth Days of the critic. hours the fourth Days of the fourth Days



the Eclyps of the mone clyps of the mone clyps of the mone
the.redit.daye of the.i. daye of the.ii. day of the.bi. day of
ri.houres if. houres. bif.houres. ix.houres.refe
rlir.momentes. ribii. momentes. rrifii. momentes. momentes.



the **E**: eclyps **E**: the **E**: eclyps of the mone the clyps of the mone the clyps of the mone the clyps of the mone the. un. day of the. but. day of the. but. daye of the. but. daye of the. but. bare of the. but. houres the but. but. but. houres. this minutes.



the e= e= C= C=
clyps of the some clyps of the mone clyps of the mone
the sixth day of the.xbt.day of the.it.daye of the.xbt. daye of
xbti.hou= xti.hou= xti.houxcs tti.hou
res.liii.minutes. res.liiii.minutes. xxxxx.minutes.



clyps of the mone clyps of the some the ri, day of the re, day of the re, houres, ri, houres, i., houres, i., mynutes, mynutes, mynutes, rr, but the results mynutes, mynutes, rr, but the results mynutes, mynutes, rr, but the results mynutes, rr, but the results mynutes, rr, but the results mynutes, respectively.



the the. b. Day of houres. uit. ru.houres rbui. minutes. minutes.

ne

ecipps of the mone clypsofthe moone clypsofthe moone clyps of the neine the, bit, day of the troit. Daye of monethe, bit, day .b. bou= of rrit. hou res. rrrbit. minu= res. rrir. minutes



thees the C= the Ca clypsofthe moone clypsofthe moone clypsofthe moone clypsofthe moone the . rbii . Daye of the feconde daye of the .rr. Day of the. rb. day of ir . houres. rr.hou= b. houre. rin, hous res, rlit, minutes. res. iiii. minutes, trrir. minutes. rbif. minutes.



the Edyples of the some byn on the day, and of the moone be mant. And re thall write the Ccipps of the some and the moone appereth Cometyme other wyle then we fett, for the Eclyps of the some may well be by nyght, and the Eclyps of the moone maye be by Day. But fuch Eclyps appereth not to be thepardes.

maruell that mans mynde be mutable And well re knowe wherfore and why for he is made of thynges baryable As of hotte, colde, mopft, and dare The wet is leght, it palleth leghtly And fothe we be made of foure chaungeable Bome Gulde man be Cedfalt and Cable.

clyps thatbe marueplous to beholde Through which many chalbe the wurfe for many dall fynde neyther fpluer ne golde It chalbe so darke within they purie.

Piocula

Tangere crura cane quum luna bidebit aquoli. Infiretunc plantas: exseelfas erigittures. Et li carpis iter tunc tardius ad loca transis

Pisces habens lunam nolicurare podagram. Carpe biam cutus sit potio modo salubris

Allcapitinoceas Aries cum luna refulget. De bena minuas abalnea tus tins intres. Pontangas aures nec barbam radere debes

Arboz plantetur cum luna Tharushabetur. Pon minuas tamen edifices nec femina sperges. Et medicus caue at cum ferro tangere collum.

Brachia non minuas cum lustrat puna. Eemellos buguibus et manibus cum ferro cura negitur. Punquam portabis a promissor petitum.

Pectus pulmo iccur in Cancro non minuantur. Somnia falla bides bti= listit emptio rerum, Potio lumatur fecurus perge viatur.

Cozgrauat et fromachum cum cernit luna leonem. Pon facies bestes nee ad conuum badas. Et miloze bomas nec sumas tune medicinam.

Lunam birgo tenens brozem ducere noli. Mittera cum coltis caues trace tare cruozem. Semen datur agro : dubites intrarecatinam.

Libza lunam tenens nemo genitalia tangat. Aut renes nates:necinter car pere debes. Ertremam partem libze cu luna tenebit.

Scozpius augmentat mozbos in parte pudenda. Aulnera non cures caneas alcendere naues. Et li carpis iter temeas de mozte rumam

Luna nocet femozi per partes motu Sagitte. Ungues bel crines poteris prelcindere tute. De bena minuas et balnea tutus intres.

Capta nocet genibus iplam cum luna tenebit. Intrataqua nouam citius curabitur eger. Lundamenta cuunt modicum tunc duratidiplum.

e bir antiqui potuerunt scribere libzis
Decurrendo polum constanti mente rotundum
Acrealog domos temptando et spdera cuncta
Quem fluunt er his et quomodo sol moueatur
Intus habes collecta breu compendio et arte.

Signozum pzincepsaries et taurus et brna Tudaride muenes et feruda bzachia cancri Berculculcz leo nemes pauozalmacz birgo Libza mgo equalit pendent: et leozpius acre Centorulcz lener chiron et coznua capzi Dileciulcz iom puri: et duo lidera piles

Cozniger in primisaries: et cozginer alter Taurus item gemini: lequitur quos cancer adulius Terribility fere species et insta puella Libzi sumuli nigrum in acuminie virus Centurus prozinis adest: pelagicy puella Et qui poztat aquam puer bringer et duo pisces.

Term nonum fabiteinetum flozente cozona Pingens purpuero bernantia pzata caloze Ler palidum bario nectit de floze cozonas Liere nouo lecis decozantur flozibus arua Lieris honos tepidum flozet: bere omnia rident.

Stabat nuda eltas et spicea serta gerebat
Dozrida ethiopis lignis imitat figuram
Scindat agros estas phebeis ignibus ardens
frugiseras aruis sert estas tozrida messes
fiana ceres estatis habet sua tempoze regna.

Stabat et autumnus calcatis lozdibus buis Libza per autumnu multo spumantia feruant Ponnser autumnus tenero dat palmite fructuin Lite cozonatas autumnus de grauat blnos Fecundos autumne locus de vitibus imples.

Stabat hyems glacies canos hirluta capillos Euius nir humeroscircundat flumina montes Precipitant: semperosciget glacie horrida batha Albentes hec durat aquas et flumina nectit Trifts hyems niuco montes belamine bestif.

Dere after foloweth the seconde parte of the compost and kas lender, which eseweth of the trees of vyces, and of the pey nes of hell. Capitulo. vii.



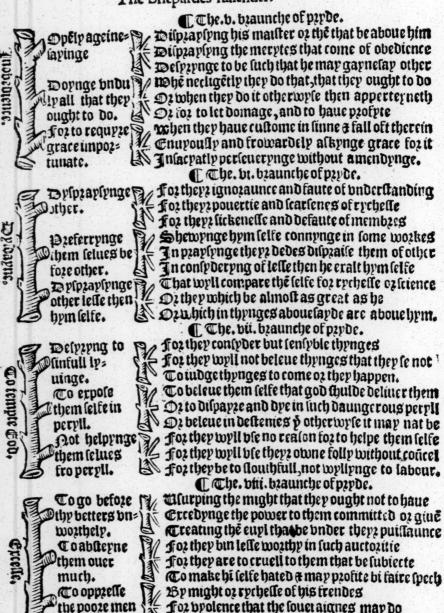


puppole to thewe the trees of byces, for linners to take example by, for to understande theyr lynnes. he whiche is decided in pryncypall parties after the but deadly lynnes, and eche deadely synne is lykened to a tree, and enery tree haupinge, bit, smal braunches, and all these. trees commeth out of one tree by it selfe that is engli, a commeth of one begynnynge, and that is the deupl, at bydeth an ende, that is enerlasting dampnation, which is orderned for all them that seke not remedy betymes by penaunce and repentaunce by they rife in tyme.

And after these trees of byces foloweth the peynes of hell, to thewe the lay people what punythement is orderned for every deadely synne, and that the people may the better theme they synnes in confession, and make clene they conserence, a that they may be the house of god. — o that bettues may growe and fructyly to the profyte of they soules. — And the fyrit great braunche of the tree of byces is profe and he hath. — braunches growings out of him.

of varneglozy of hymselse. appeglozy of the worlde. zarlynge hymselse in eugli. oflynge of lynne, novedience, isdayne, otempte God. reelse. ilpraylynge. alse goodnesse. ardynes. zelumption. evellyon. bisynacton, ynne wyttyngely. ommunyge of the lacrament, have to do good. ut of every of the which braunches spryngeth three braunches, and out of every of the layde three braunches groweth three small braunches to the nombre of seven store and three enables where ye may synne in the synne of product the whiche is the rote and beginnings of all the beadly synness. and therfore it shall be shewed syrst of zyde, and after the other. bi, synness as they solowe in order

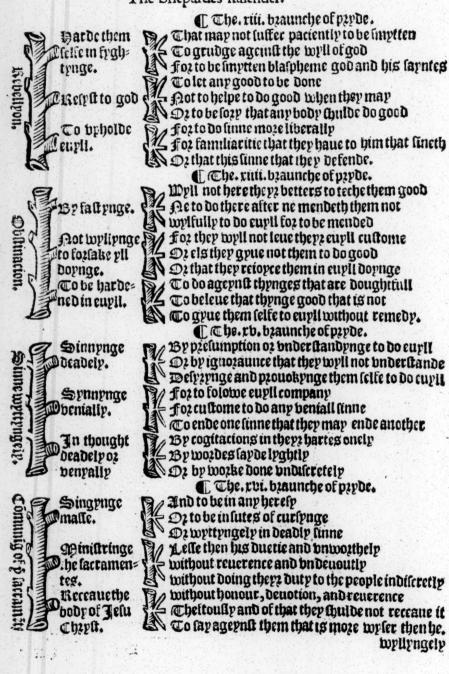
T The first braunche of prode. Sekringe fore when any weeneth & his goodes cometh of hi felfe Dand not the glo Dathat fuch goodes byn due for there merites. If they beleue to have, or knowe more the they bo ryofgod Dillymulynge by wozdes, to be better the they be D Pocryly. Sempnge by workes to be good, and benot. Delyzynge prayle for his good deces by other. The feife for to to corepent his dedes, that other thald pratic the baue prayling. Dispraylinge him felfe, that other may praile him. The feconde braunche of prode. when they were to be better for they goodes. for tychelles. Dz weneth to be wozse without them To be athamed that theilacke tiches in their nede M Delptynge hym to haue a great householde Reiopling them in the farze chape of they bodres for pompes. Dein newe fathion, of multitude of his clothes when they delyze to be honozed with others good wyllynge to be honoured and dredde for honoures. Dato the end pit may be lay d that they be might The thyzde braunche of pryde. For to be prayled of curfed and buhappy people Declarynge De for to thewe that they be prompt to envi doing I they funnes. Delytynge in recordation of his eurli dedes. Tog that they love the frendethyp of the worlde Beinge glad De for they doubt not the ryahrmylenes of god that they be Deels they love not god with they harte eupli. for they knowe not which is bertue ne byce chame of eugli 12 Pozto amende them selues be not wellenge for to be fene gladly when he doth eugll. dornge. The fourth braunche of papde. Dpenly befoze all folkes oz feme Paplynge Dtyp selfe. Delecretely befoze one, oz by hym felfe Sekrnge occaspon for to be prayled onely Couerynge they eurls, that they be not fene In thempnae Tellynge they good dedes of they may be know & Dthe selfe better Dybinge they finnes that they apere not great then they be. To be great in indgement with hym felte onely menynge that they be wyle Dispaylyngethe bnderstandynge of other Descumingetherz owne vertue the grace of god. andbenot. Dpenip



for the richeste or great goodes that they have.

puttrnge

The.ir. braunche of flouth. Beingein Deadely linne without repentynge bym **Buttyngehis** lowlein perpl. Beinge in sinne and care not foz to knowe it De to understande it and rejoyce of it A Pot beleuinge the lyfe to come for the good people Caryngenot Beleupnge the lyfe to come, but not ftedfattly toz thynges to Da to beleue it well, and not amende they lyues come. Being diligent to the body, a necligent to the foule Dzeferre the Delpapage tempozall goodes and not spirituall body to the Aogythynge continually the flethe in delytes. foule. The. r. braunche of prode. Unryghtfull for his presumptions, arogans, and probe for his varneglory, vauntringe, and praylyinge to be disprap= De foe to thewe to lyue of auauntage Uniustly wyl 12 to then they belyte in worldely louyinges Ilynae to be 300 hen they have deede to be dispayled for to despre to be honoured without cause prarfed. To do good For ignoraunce when they beleue not to do good in an euyll wickedly do good in hope that it that turne to eup! fraudulently dopinge it for to deceaue other. entent. The.ri. braunche of pryde. To be impetious and not proue the truth Beinge bn= By entreating ouer freightly the rightful thiges Chinde in thep2 Deedes. Travelynge mozethen of ryght them that be iuft. o hen there is none affection ne loue buto other To fynde newe maners to do eugli To be fierce To haue no thame to docrueltie a ouer cruell. When one despreth a thrnge over continually Dawhen one is over halty to have his Duetie Impoztuni= Dato be ouer enupous in alkyngeit. The. rii. braunche of prode. In gaynelaying ealway in the dedes of other Beleue no Aot beleuynge that other then do good for god Iman but them for his owne dedes to be content of hym felfe Spekinge of M Exaltynge hym felte a thewynge that he is great Threthringes. To contrary his negghbours oz other luche In blasphemynge god and his holy sayntes In 13 hen any wyll not knowe they owne defautes Beleue moze when any disprayleth the fautes of other in hom felfe thes Indertakinge to come to that they may not. he chulde do. D.IL Barde



wellinge to be By wekenelle and faute of cozage
good and have for to love necligently any good that may be
thame. By wenynge that it is thame which is honour
having thame for whe they wylaccopy the the wyll of any perfo
to be good and Or when any love that which is not good
is not. Or when they be flouthfull for to do good
them that be when they retoyce them in cuyll company
them that be for to obtevne that he designeth.

There endeth the braunches and small sprayes of the sinne of Prode. And hereafter folowethe the braunches and sprayes of enur, and the names of them all in order as they come. The fyrit is Aposonnes, the seconde is Detraction, the thyrde Adulation, the wii. Suburration, the v. Sinne ageynst the holy ghost, the. vi. Suspection, the. vii. Acculation, the. viii. Exculation, the. vii. Exculation, the. vii. Exculation, the. vii. Brawynge other to sinne, the. rii. Brawynge other to sinne, the. riii, falle love.

The fratt braunche of enur. Sozoweof the Forto delyze thy neighbours harme Mmelth of his forthou may not lusterne to se his welthe nerghbour. To thende that thou mailt oppzelle the in inviery when he hath done iniury in tymes patte Pot glad of Da bath not aquen to thee that thou requipsed the welth of his neighbour. De thou maylt not le thencrealynge of his good To be glad of That thou doest to hym oz art causer his neighborsh Da of that other doth and not thy felfe his neval= De that he luffereth by the iuftyce Dinine. bourg hurt The. ii. bzaunche of enup. By eugli accustomaunce so forto do Fozcause of De to accompiethe the myli of some folke ipahtnelle. Aot takeng hede if they wordes may anov other fondynge any pil that is not good ne farthfull fozcruell In reporting that they hard lay or that it is truth hate. Tofay that they have hard I lby other a have not To thend to caufe some to haue trouble & Domage In lyinge To thed that no welth come to him that they hate wrttyngely Dato then de that he be thereby dyffamed. D.IIL (TO

To anov bn Doer colour of good fauour. Pozpite pli Dinfavze sem= hlaunce d todovil.

The thyade haunche of enuve. To lay that they knowe the which they knowe not That they binderstande to be greater then it is Aourvihe, lufterne, oz defende other in folly Sayingethat profyteth or novethby flattery Somtymeftatter benyall, fometyme moztall Sayunge eupli behynde and fayze befoze Holdynge his for to have any wynnynge or profite beace lufterng for to compare or please some person peace suffryng for to compare or please some person

Makrnge Oarvfesto laft longe. Dot labous rynge toz prace.

Caulynge dyl By perfualions mouynge the perties Regide & Aryle. De by falle tales and makings of low Da by falle tales and makynge of lefynges and in reportynge of curled language for thou welt have a mans love onely Di thou woldest haue belpe to anov another De not caring for the welfare of the p be at Difcord 15 y malice of thou wolds not have the peace made for thou will not travell for to make peace and beinge Decligent to travell foz it.

Sclaunde pring the good people. seruegod. whe good peo= ple.

The. b. braunche of enup. Cournynge they 2 good name into cuyll Sekynge meanes for to trouble there myndes withdrawpinge them from the love of people weeninge that In abulynge them of the graces of god wis a peyne to Beynge Couthfull in doynge good workes Aot lournge god Dot helpenge De for penaunce of they limes

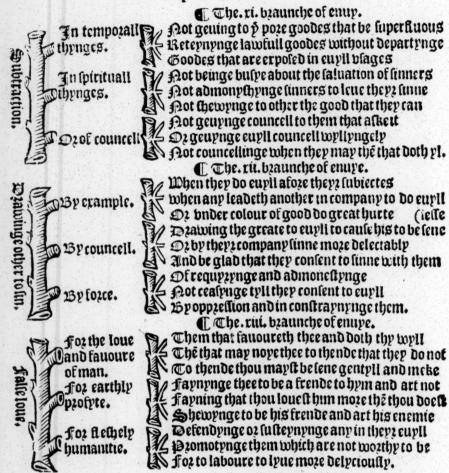
Tobeleue Dro Coone Beleurnge Douer fayth= fullp. Oft tymes

to beleue.

Da for to get the glory of our lorde. The. bi. braunche of emire. 28 y what somener occasion in dysterently To beleue any thynge that is lapde thortiv Be it true of falle without any aduplement That the which thou thulbe not beleue Dathat thou art over lyght in beleupnge De thou indgeth the good without discretion

Thynges unbeleuable and which may not be when druers tymes thou halt bun difceaued for thou may a not but beleue.

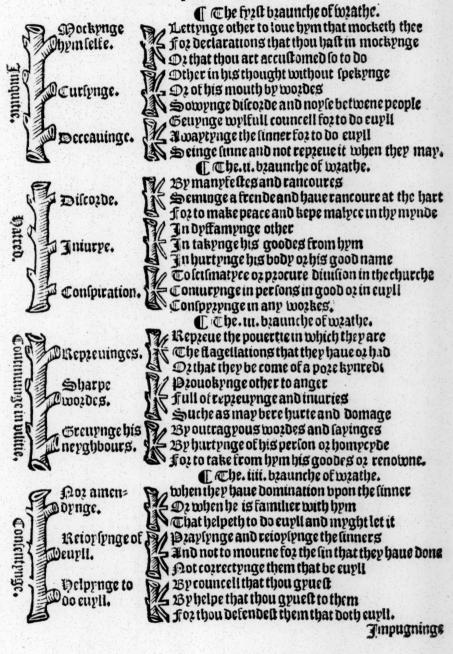
The, bit, braunche of enuve. When it is for begeaunce of hom that is accused Df trouth. whe it is for lightnes that thei have to accuse other Dato pleafe bym to whom they Do accuse buto a whe they fynde the curll with whiche they accuse fallely. whether know that he that they accuse is not gilt When they accuse the avity bycause of hate Sekynge occasion to noy hym that is accused Of doubtfull thynges. Affirming to be true the bocerteine of their accuse Impoling the harmes they were be a know it not The. but. braunche of enuve. which doubtfull hauinge double bnderstandyng Bywordes. Manifell pand which they knowe to be falle Sekynge occasion to hyde the eupli Dede 2By force of An Puttyngethe Defaute on hym that Dydit not Wiwerpnge. forto theme hym felfe innocent of the defaute for to anopde the punythement of his defaute Thoughhe be constrayned to fortweethym By theholp Daospell. And worle if they do it wylfully De to free or they knowe wherfore they fwere. The. w. braunche of enuve. Pot knowing 7 Powe much oz howe well they have done (them the benefytes 23y what bounte, for without Derfert he queth he of God. De what thinge is worthy to retribue to him felfe To him which dyd helpe thee in thy nede Dopnae vil Unto hym which councepled the in thy necellitie Ttoz good. Unto him which defended and kept the fro pervit Aot yeldynge But do eugli to hym that hath done thee good goodnes foz Beither do eupl ne good to the that did thee good for receauinge a great benefyte pelde a imall. goodnes. The. r. braunche of enupe. The dedes of My Brignozaunce of they knowehowe In doubt of that which they knowe not Cother not ap= De to iudge without beinge requiped pertepnynge. Doynge falle Pa forany apftes receaued uz to receaue fozloue oz fozbate Diudgementes. L rghtly for certerne malyce By Lyghtnelle foz they bin accultomed Eurll to be good, ozcon: Oz fo to do wenynge to do it by spozte Dz wyttyngely wyllynge foz to anoy other, trareir. D.IIIL

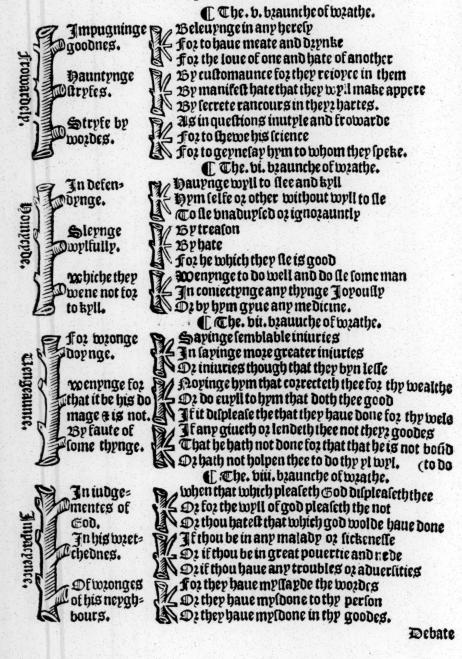


There endeth the braunches and small sprayes of Enuye. Ind foloweth the braunches and small sprayes of wrathe. As iniquitie, Hatred, Constinuell, Consentrage, Frowardely, Hompeyde, Trengeaunce, Impactence, Clamoure, Blasphemie. And out of eche of these. r. braunches, commeth. ix. other small braunches and sprayes. And so the hole numbre is. sprayes. And so the hole numbre is. sprayes.

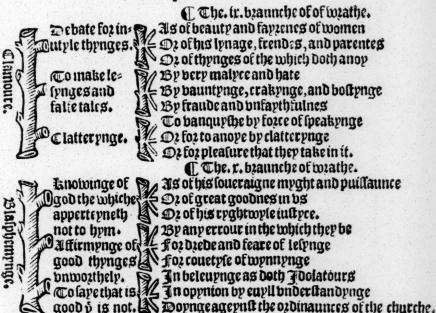
The which letteth a man that he may not love God ne his owne soule. And sor this sinne, it is harde to be accustomed in a man and be saved.

APockynge

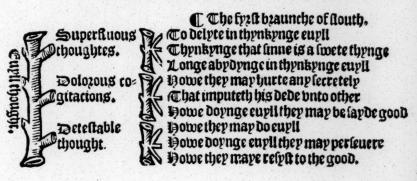








There endeth the beaunches and small spayes of the sinne of weather and hereafter foloweth the rost. beaunches of south as Euplthought Anope of welthe, Redynes to eupli, Passillanimitie, Eupli well, 282es hyuge vowes, Impenitence, Instidestite, Ignocaunce, Layne soowes, Slowely, Eupli hope, Curtostite, Idenesse, Euagation, Lettenge to do good, Desolation. Dut of the which refit beaunches, commeth C. list. small beaunches, which beyngeth a man to eucrelastynge dampnation and perpes perpetuals.



The seconde braunche of south. forthat other finneth in ly bewyle To finne by for the cultome is fo for to do Deultome. for there is none that reproueth the eurli dornge Sunnynge by Mhenany loueth eurlland doth accomplytheit when any loueth the good and doth it not Dinalyce. when any hateth the good and loueth the envil when any doth good ageynt his will Or ph delibre not to leue it. when any retoyieth not in doynge good when it displeaseth them not if they do eupll. The.iti. bzaunche of fouth. In leurnge the good which they knows 23y cons Changinge oft tymes they purpole a councell Maunce. weke in advertitie a reple him felfe in prosperitie withdrawingehim from the good By putillania Myftruftynge in the grace of god Januic. fearpnge to begyn any good thringe Sekynge newe thynges and unprofytable Bycuriolitie. Pleafauntly to heare tales and fables sekunge newe tydynges by his owne wyll. 1 The. mi. braunche of flouth. Dzedynge that which is to come is no domage Dzede where Lefongethe spiritual goods for the temporals they ought Ittempozall aduerlitte feme ouer greuous not. Bakynge great forctve for that theu haft loft Dzede moze Debenthey Sozowynge that they have which they defyze Baking lozome if any thinge hap ageinft thy wil chulde. As detractours when thou lyued justly Dzede them As defendynge the eupli for to pleafe them that they Dait noveth them not yf any do well. dulde. The. b. braunche of fouth. That it be to the Dythonour of God wyll to do euzil. To the domage and preside of his nevabloure Tothe damnation of thy foule. Tozthe Declaration of the eugh Customably Proze to do eugli. For the displeature of the good for they do that which they please and well Delytynge in A Potrelyttynge euplicogitacions eupli as much Louynge eupli delectacions as they may delyte in eupli.

Becklinge pomes

28p necly= Vaence. Backlinds nomes 28p fozget= Wtynge. 2By dylpzay= lynge.

ampenitence.

The. bi. braunche of flouth. When any maketh a vowe a misprayseth to do it That Doth leffe to bowe then he hath prompted That fulfylleth not his vowe as he thulde Of solene secret vowes or thinges to the beloging Di bowe prompled for hom felte or other Di bowe made to enter into religion Pot accomply thruge his bowe when he may Dathat may not a Doth none other good feblable Dethat they have no letting for to accomplished

The. bii. braunche of flouth. Liuinge and My By finall penaunceand neuer to repent. Do no penance. By delation trombay to bay of the repent them By milpsylynge that they wyll not repent them Pot hanynge when after finne they be redy to finne ageine - whether have no chame of fin that ther have done Dz without fozowe retopce them to have Done pil Beinge in wyll to accomply the most all sinne Ifter that they have finned purpofe to bybe in it Sekunge occasion to fall into euery finne.

The. bin. braunche of flouth. Pot beleninger As the Jewes beleve and other unfarthfull men lihat they chuld That well not here the articles of the fayth Dathat hereth them and will not beleue in them Beleuing that M Infallegods as doth the Sarasyns In 3 dolles ozin Come Cymulacres Dabeleue in deuplighethunges as wrtches do Doubt in that, that they anahrto beleue fedfally Beleue and not fedfaffiy as they ought to bo Cafely to let hom felfe be deceaned of his farth.

> The. tr. braunche of flouth. Do without concel that which thuld be conceiled Doing without maner & which they ought to hold Doing without wildomethinges that is nederull Ma Wifpraylynge knowledge and wyll not be taught Dot trauaplinge to leme that they ought to know Dot purpolyngeand not carynge for to lerne for they renne and well take no perne to lerne for to have excusacion of not knowlnge for douth and neclygence of lernynge.

Tchat they chulds beleue. Wither Chulde not Beleuinge bu stedfastiv.

Chame of finned

Purpose for

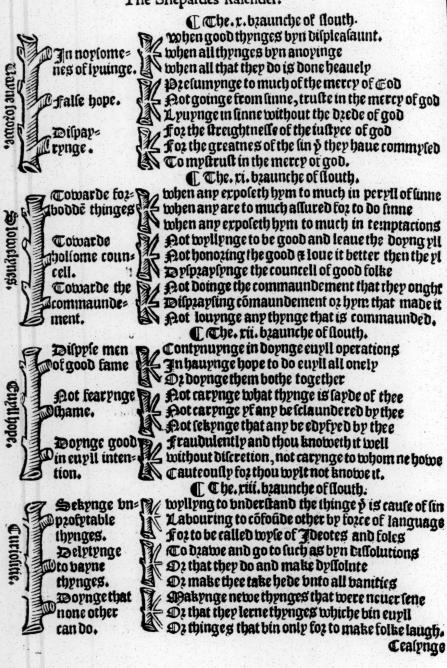
to linne.

In dilcre. Octon. That they ought to bn=

Derstande. Pot wellingt o knowe.

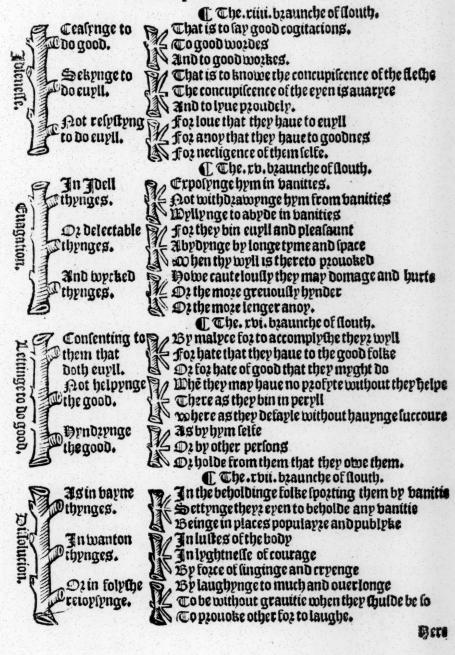
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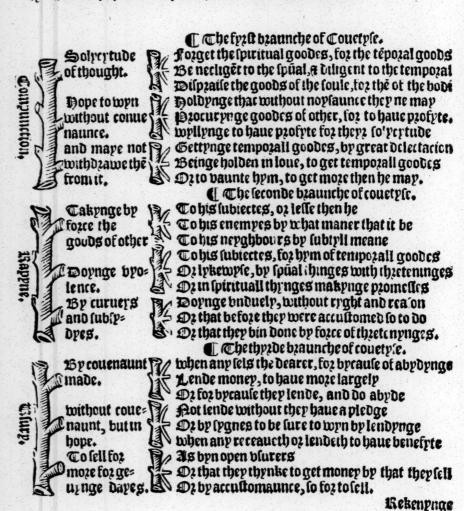


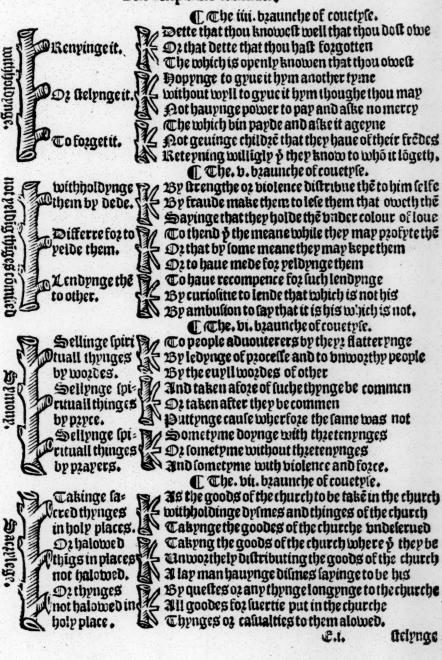
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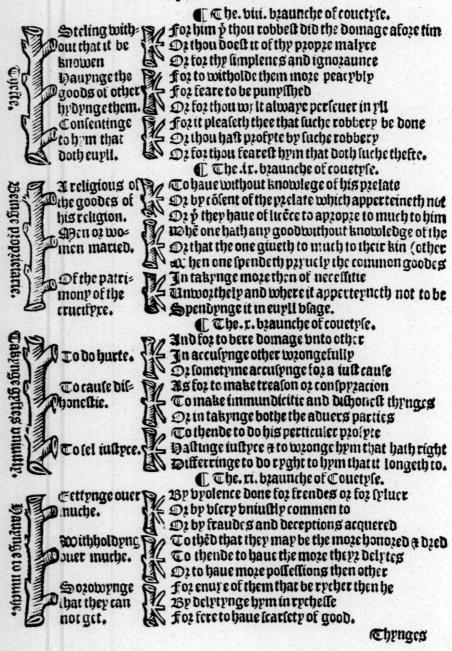
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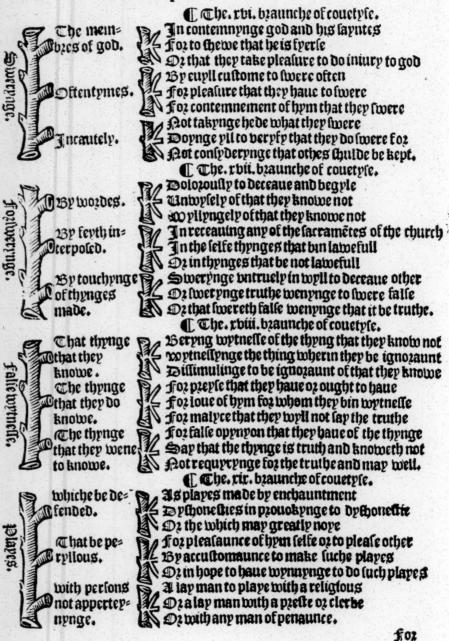
O Perebegynneth the. rr. bzaunches and bowes of cenetyle, as Compountion, Rapyne, Alury, withholdinge dette. Not yeld inge thinges commissed Symony, Sacrylege, Theitebeingepzopzictary, Takinge gyftes unially. To have to muche. Expendinge habundantly, fraude, falle componetion, Lelynge, Swerynge, forweringe, falle wytnelle, Playes, beinge ragabunde. Out of the whiche. rr. bzaunches commeth other small twygges and bzaunches to the numbre of a hundred and thyzer. And so the hole numbre of them is a hundred and fysity.







The. rii. braunche of couetyfe. Thinges tult: Beurnge bnuftly not carringe to whom Birgotten. Lefrage disordinatly the goodes that they have Abuling a folythely bling a that they knows well Chynges bn- 3/ In reteynynge them ageynft confcience Dornae almes with rapine and blery Wiustip gotten. Spendyngethem in carnalities In appropringe them to his linguler blage Thinges not Doeinge his. Da approparinge them to the blage of other Spendingethem superfluously on other perlos. The. rin braunche of couetyle. By promples that they may receaue Infoze= By theetenynges in lykewyle Deaffynges. Da byswete wordes Shewynge fayze semblaunt for the good of other Bernge D2 by fuch femblaunt diffame other L'double. Da by fapze femblaunt hurte other To hem that weneththou art his frende Drocurynge To him that thou wenest and knoweth to be thine eugil. Dzindifferently to his frende oz enemy. (ening The. ruit. braunche of couetyle. Of that that they owe to other fullip Eupli reke= Of that which is ought by any waves Unynge. D2 that which is ought to other then hym To for drede to yelde it or to be noted When they do for thame that they have to bo it Wknowe it and for anaryce and loue of reternynge reldeit not. M Holdynge his peace of that he knoweth Consentynge Doynge helpe to hym that misrekeneth to yll and do perlipage to hyndre hym that is myfrekened. it not. The. rb. braunche of couetyle. of for couetyle to pleafe for pleasaunce that they have of lesynge Dfoz merinelle. Lyabily to lwere for that they knowe not To make 0= Dyding that which hurteth none ne helpeth other Sometymethat it be for temporall goodes ther town. Sometyme to preue any person That profeseth sometyme, and sometyme noveth That profyteth to none and noveth to some raudulently. In the doctrine and prompfle of religion. The





The .rr. braunche of couetyle.

Faynynge them felfe and be not

Doynge such fayntyle without necessitie

Dr in so doynge for to decease other

Imonge such as transpleth and laboureth

Dr amonge them faynynge to be sicke a are hole

Dr shewynge them selfe more sicke then they be

In suffeynynge thynges that peto suffeyne

Deceasing to live without any thing that is nedeful

Dere endeththe beaunches and small speares of the sinne of couetyle. And here followeth the. b. beaunches of Glotony, eche of them followings other in oeder, as to seke Delicate meates. Gredynesse. Delycyous deslyings. Catings without hours. To make excells. Dut of the which, b. beaunches springs eth and groweth small sprayes to the nombre of riv. the which bringsth curry man and woman that planteth them in the Arber of theyr bodyes delectation, but of the kechyn of the infernall gulfre, there to be fedde and made sacyte with the deuyll the chiefe cooke of the kechyn of hell.



The fyrit braunche of glotony.

Ageynft the profese of the soule

Ageynft the health of the body

Ageynft the health of bothe together

For noueltie that it is delictions

Eatynge frutes by cause they were good and rype

By composition of the condicions required

By customaunce so well to dresse it

By lyghtness to be over abundaunt without neds

By affection and pleasure that they take.



The seconde braunche of glotony.

A setes more precious then longeth for them

A cane meates and be not content with them

Lesse meates the state where they be required

In being curious to syllhis belly

A otterupage god for syllyinge of his wombe

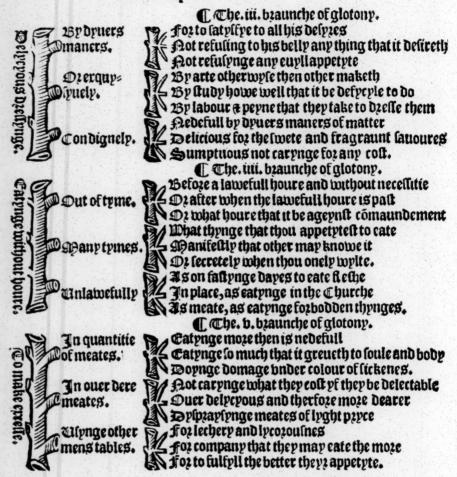
Catying to often without kepying any houre

Is much as they may deuoure meates

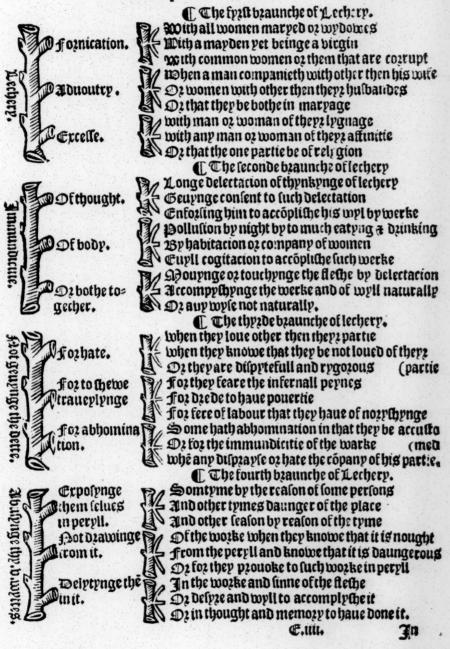
When he may not syllhym and not beinge contet

Dor departing to the pore such mete as they have.

C. iii. 287



There endeth the beaunches and small sprayes of Glotony. And hereafter followed the bedraunches and sprayes of Lechery, as they followed and ensue one after another, the whiche bin these, Lechery, Immunductie, Pot genynge the dette, Ibusynge of his sque wyttes, and Superfluitie. Out of the whiche braunches issueth and groweth many other small braunches and sprayes, to the nombre of ride. The which braunches ys they be syredand set in the inwarde delyte of a man, or of a woman wyl make them to growe to the eternally erdicion bothe in body and sowle.





The. b. braunche of Lechery.
In Jewelles, tynges, lygnettes, and ouches
In precioulnes of gownes, gradles, a clothinges
In the composition or fathion newely gotten
By wantonnes of chyldren playing or being ydle
By delectació of there body takying all their cases
In doyinge all that the hart desyreth
Spendyinge largely for the prayle of the worlde
Genyinge where it apperteyneth not to grue
For his delytes hath spent to much of his goodes
Ervlicit.

T Dere endeth the braunches of all the. bii. Deadly linnes, as they be afore reherfed, with all the small braunches. Also thewynge howe that thre commeth of the great braunches ethe by hom felfe. And out of them three groweth, ir. and to every beaunche bath small sprayes spryngenge out of them. So there is no man ne woman lyupnae, but be finneth benyally as it is wartten. Severe in die cadet juffus. Lo of the trabtworfe man do finne. bit. tymes a dave by benyall finnes. Then we weetched finners howe ofte do we finne in a day. Goh wot full ofte. But pet for venfall finnes is many remedies, as holy water, hos ly brede, and the bleffynge of a br fop, and many other remedies. Deadly finne is fewe remedies, and but foure fperially, as Confession, Contricion Satisfaction, and penaunce, But the frate is, thou mute be soar for the finnes. Secondely to make a meke confession. Thordely do fatisfaction. And fourthly perfourme the penaunce adiovned by the confestoure, for penaunce is Dette that we must paye to God for our sinne commytted. And therefore never loke to have forguenes of thy finnes without repentaunce, except it be by par-Don of holy churche, whiche helpeth greately, to that he linne not in hope of the fame, for who that finneth in hope of the larde Indulgence, it profytethe no thynge in effecte, for he were as good to be buconfessed. Also fpune is perple lous afore our Lozde Telu Chapite for three maner of reasons. The fraft he grueth no warnynge when he smyteth thee. The seconde, for as he fridethe thee, fo well be indge thee The thy de when thou art deade remedye is vafte and gone.



Dere foloweth the pernes of hell commonatories of finnes to punythe the finners as Lazarus recompted after that he was rylen, as he had sene in the parties infernals, as it appereth by these frequence ensuring one after another. Capitulo. biii.



Tir saupour and redemer Jesu Chayst a lyttle besoze his blessed passion beinge in Bethany, entred into the howse of a man named Symou, for to take his corporal refection. And as he was syttynge at the table with his Apostles and disciples, there being Lazarus brother to Nary Magdalene and Partha, the which our Lorde had repsed from death to lyse. The whiche thynge Symon doueted, and prayed our Lorde for to commaunde Lazarus to thewe afore the assistantes what he had sene in the other worlde. And our lorde gave hym seue to speake

speke. And then the layde Lasarus recounted howe that he had sene in the par ties infernalles of hell many great and tollerable peynes, where as sinful men and women were peyned. Tyth of payde, and consequently of all the. bit. dead by sinnes, ethe peyne by hym selfe. Ac.

I frittayde Lasarus Thaue fene in hell wheles rright her fette on an hell, the which was to loke on in maner leke melles, incellauntely tournings about by great imperuolitie, rozenge and hurlyings as it were thonder. And the wheles were fixed full of hokes and crampons of Iron and flecle, and on them were hanged and tourned the proude men and women for they pryde, with they prence, capitayne and maister Lucifer.



Ryde amonge all other finnes is a kynge and capytayne mailter, and as a kynge hath a great company of people, in the fame maner hath Payde a great company of vyces. And as a kynge kepeth that which eights, in lykewyle doth payde kepe the paoude folke that be in his jurification. Great figure of reprobation it is for

to perfeuer longe in pape. Dapde then is a finne that difplefeth god abone all other finnes, as much as humilitie pleafeth bym amonge pertues. And there is no finne that maketh a man moze feblable to the Deuvil as payde Doth. for the proude man well not be as the other men, but be mut be as the Pharifien mith the Deuvil. And for that the proude man well enhaunce hym felfe about other men. The Deuvil Doth with hym as the crowe hauvnge a harde nutte in his byll the which he may not cracke. the bereth it by a hye in the apre athen lettethit fall boon a ftone wheronit breketh, and then the Discendeth a cateth it. In lykemyle the Denvil revieth the proude man and woman for to let them falin the harde pernes of hel. As much drifference is between parde and bumilitie, as the chaffe and the come-for the chaffe is lyaht and mounteth hye. & the wynde carreth it about and fo it is loft. Ind the corne which is heavy abp-Deth lowe on the grounde, and is gathered by and put in garners of the fermoure, and is kept for the common profyte. And the chaffe is brent, loft, or de noured of beates. And in this wyle is the proude people revied and enhaunfed through the entylement of the frende of bell athen fall downe by the move raphe of Death which maketh them beupe and causethe them to tomble by the Arenath of they superbyous blattes into the fourneves everlationa, and there to be beent and Deyoured with the horryble beaftes of hell.



Secondely layd Lasarus have feene in hell a fludde frosen as yie, wherin the enuisous men and women were plunged but othe nauyll, and then sedeinly came over them a right coulde and a greate winde, that grened and persued them right soze, and whe they wolde eugte and eschewe the wonderfull blastes of the winde, they plunged into the water with greate sutes and cryes lamentable to here.





Thefebethe enuyous people.

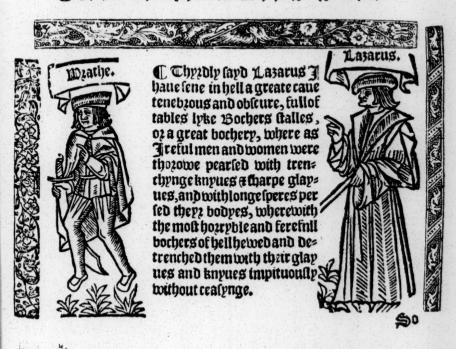


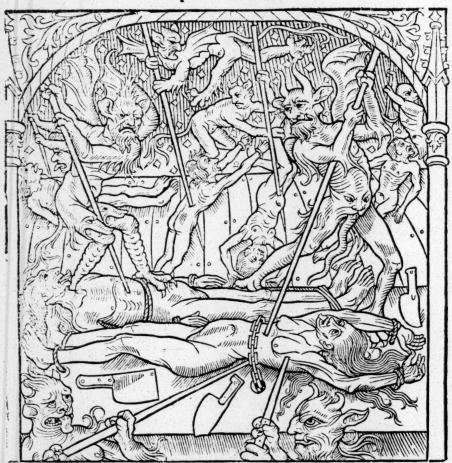
Anye is doloure and lozowe of the harte, of the felicitie and prosperitie of other, the whiche sinne is sourraignely curled, for that it is contrarve to charitie, that is some raigne heade of all vertues, whereby is great ligne of respondacion, for by it the fiendes knowe them that thalbe dampned, as charitie is lygne of faluation, and whereby God knoweth who thalbe faued. Enuyous people by the fiendes batto the deuyll. For yell be that an enuyous man do wynne, then is the period of the period o

he very glad, and ythe lele be is full angry with them. Enuyous folke byn fo infecte

infecte and corrupte that good odoures to them fiviketh, and freete thonges unto them femeth forme in lokemple is the good name and prosperitie of other But frinkynge thringes and some to them be swete, the whiche bin brees, reproches, advertities, and curli fortunes that they know or here fard of other. The enuyous folke feketh they welthe in the aduerlite of other. as when of the harme of other they feke the good in rejoylynge them, but with this they be not retfatyfived, but of a newe they byn tourmented, for they have not fuch iove without displeasaunce and affliction at they barte, whereby they be tours mented. foz he that feketh his welthe in the aduerlitie of an other, is lyke to bym that feketh the fyze in the bottome of a mater, oz that loketh foz moll on an brehens backe, the which thences be but all follers and abulions. Enuvers but the goodes and felicities of this mozld, for the curfed fune of enure mave not alcende into heauen. It is a linne duffpeple to heale, foz it taketh cote and is fored in the hartefecretely, wherfore it is hard and unpollible for to be done awaye by medicine, wherfore with great perne is any made hole that is infected with it. The enuyous mens tounaes belykened buto a three edged fword that burteth and cutteth three maner of maves. The frate he burtethe and woundeth his owne fowle. The feconde hum that he telleth his tale buto. And thyzdely he aceth hym by whom he telleth his curled tale.

Thus endeth enuve, and foloweth the hyttozy of wzathe.





Das peace maketh the conscience of a man to be the dwelling place of God: So cursed weathe maketh it the habytacion of the deuyll. Weath effysketh and leseth the eye of reason. Foz in a weathful man reason is banythed, there is nothinge that kepeth so much the Jomage of God in man, as swetenes, peace, and lone. Foz almyghty god wyl be there as peace a concorde is. But weath chaleth the from man, so that our loade may have none abydynge. The weathfull man is semblable a lyke but a demonyacle, the whiche hath the deuyll within hym, causynge hym to tourmente and stryne with hym selfe, sominge at the mouth and gnastyng with his teeth for the intollerable peyne, the whiche the enemye dothe to hym. In sykewyse the weathfull man is tournented by weathe, and dothe oftentymes worse then the demonyacle, for without pacience they beate the one with the other saringe injuries, reproches, byllanies, and give them selves to the deuyl body a soule,

and lay & do many bulawefull and domageable thynges. Bywzath fointime the denyll getteth an hole generation or all a countrey, when weathe is fet, then commeth noyle, and then vengeaunce that destroyeth and lefeth al. The which happeneth sometyme through one weathful man, as an yeeful dogge the which moueth and putteth stryle amonge other. The fysher troubleth the water that the fyshe may not se his nette, to thende that they may go therein and be taken. In lykewyse the denyll troubleth the man by weathe, to the ende that he knowe not the harmethat he commyseth by his weathfull harte and courage.

C fourthly layde Lazarus, I have lene in hell an horryble hall darke and tenebrous, wherein was a greate multitude of Serpentes bygge and finall, where as flouthfull men and women were tormented with bylyinges and fin gynges of venemous wormes, the which through perced them in dyners parties of theyr bodyes, woundynge them to the harte with ertinguyble perne.

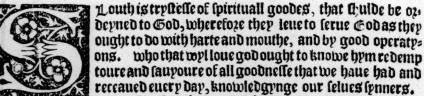


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The Shepardes Kalender. © Df Mouthfull people.



Greate folly it is when by flouth in the tyme of this becuyately fe, we gather not goodes for the lyfe eternall. But in these dayes many one be flouthfull to do well, and diligent to do enyll, so that if they were dilygente to do well, as they be to do enyll, they were ryght happy. Also flouthe is the begynner of sinne, and a great enemy to God, so he lettethe men and women to serve God, and to knows they maker and redemer, and sender of all goodnes that they have here, they be greate fooles that be so flouthful here in this lyttle time of this short lyfe, that wyll no goodes gather to brynge the soule to enerlasting lyfe. But nowe a dayes people be flouthfull in doynge of good. And full diligent to enyll, and if they were as diligente to do good as cuyll, they were full of grace. Powe he that wyll thynke as after his death is not wyle, for then he shall have but the good dedes that he hath done in his lyfe before, then shall he soowe and playne of the tyme that he hath lost by flouth, and shall soowe that he dyd no good dedes when he had tyme and space here in this worlde.



There endeth the.b. peyne of hell. And foloweth the lyrte peyne of hell.

GV

A fyfily layde Lazarus, a have sene in the infernal parties a greate nomble of wyde cauderons and kettels full of boylynge leade and oyle with other hote metalles molten, in the whiche were plunged and depped the couetyse men and women, for to fulfyll and replenythe them of they insacy, at a couetyse.





The couetous men and women.

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Ductyse is a great sinne and a wycked in the syght of God. for the couetous man imagineth more to get a peny, then the love of God, and had sever lese God then one halfepeny. For often tymes for a syttle thynge he syethe and for sweeth hym selte and sinneth deadin. The tayth, hope, and the chartite that wolde be in God, the covetous man putteth

in his tychelle. Fyilt tayth, for he beleueth to have liche thynges, the which be necessary for him, soonet for his goodes then by the gyfte of God, as if that God myght not helpe hym, or as yf god hadde no solicitude of his servaintes.

Tailfo the couctous man bath hope to baue the moze jore and confolational his erches then God mar grue bym. (And alfo the couetous man fettethal his hert on his goodes a not on god, a thus the couctous man and woma han their charitie in they ryche cheftes cofers a bagges. The couetous manhan his herte on his goodes moze then on god. There as is the harte, there is the loue, and loue is charitie, and fo couetous men bath there bartes on them goodes. The couetous man fynneth gatherynge his good, and in bfrnge i envil and in lournge it ouer muche, and fometymes better then he both God the couctous man is taken in the nette of the Deurl, by the which he lefeth ener. lastunge lyfe, for small temporali goodes, as the byrde both go into a potfall for a morme and lesethhis lyte, and as the moule is taken in a fall or trappe and lefeth his lyfe for a lyttle bacon. The couetous men and momen bin lyke curres or bogges, the which that kepeth carren, and when they belives be ful they be downe by it, and kepeth away the by des that they maye not eate, but Dreth for hunger for faute of that the curres bath to much. In lykewile the couctous men withholdeth the goodes that poze men mar get none. a letteth them dre for hunger, and holdeth them in they lubication, and the Deurli hole Deth the trethe men in his lubication that Doth the poze men wronge.

Thus endeth the peyne for the couetous men.

Tand here foloweth the. bi. pepne of hell.



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De that e is the gate of the body of man, so when enemy is wyltake the castell, pf they may e wonne the gate, they wyll lightly have all the Castell. So when the deuyll may e wynne the thate of a man by Glotony, easely he wyll have the remenaunt and entre into the body accompanyed of allsiumes. For the Glotons consenteth unto all vyces. And for this cause it were of necessate to have a good garde at the gate, that the denyll entre not. For when one holdeth the horse by an brydle, he may lede hym where he wyll, so doth the denyll the glotonous man where hym lyste. The servaunt that is ouer easely noryshed rebelleth ofte age ynth his marster. The belly over sylled with drynke and meate, is rebell to the soule, so that it wyll do no good operations. By glotony many bin deade whiche might have lyved longer, and so they have bin homyeyde of the selfe, for excesse of to much catynge and drynkynge corrupteth the bodyes and engendrethe syckenelles,

the which often abypdgeth and thosteth the lyues. And they that no ytheth well the flethe prepareth meate for wormes, a fothe gloton is coke of wormes. A man of worthyp wolde be athamed for to be a Coke of a great lorde. More athamed thulde he be, to be a coke for wormes. They that lyne after the destyre of flethe, lyneth after the rule of the lwyne in eatynge without measure lyke an unreasonable beaft. This is the hogge as it were an abbot oner glotonous people, of whom they holde they order and regule, whethy they bin contrayned to kepe them in they cloyfter, that is in the tauerne and ale houses, and lykewyle as the hogge they? Abbot lyethein a rotten dongehyll or in the myry puddle, so do they alwayes lye in the flynkynge infection of Glotony, tyll they be dronken and without wytte.

The. bit. perne layde Lazarus, I have lene a feelde ful of depe welles replenythed with free and sulphee, wherout effued smoke thycke and cotagious wherin all lecherous persons were tourmented incessantly with deupls.



fall the. bit. deadely finnes, Lechery pleaseth most but of the deuyll. Fozit fyleth and corrupteth bothe the body and the sowle together, and by Lechery the deuyll wymerh twoosowless at once. And many techerous persons writ auaunte them selfe, and say that they may enot have they a full delyze and luste of that sinne. Lecherous men and momen he may dysfourmed and halm then the denyll the

women be moze dyffourmed and baly then the deuyll, in the fuver habundaunce of that finne. De is a foolythe marchaunte that maketh a bargeyne, of the which he knoweth well that he thall lefe thereby, and revent hym of his bargeyne makynge. In lyke maner of wyle, ethe Lecherous man bath great peyne, and spendeth his goodes and his buderstanding to fulfyll and accomplythehis luttes and delytes, and after repenteth bym of his ervence, and yet the worlte is, he is in daunger of his fowle tril he be contelled, and do luftyrient penaunce. The Lecherous men and women lyuinge byntourmented with thre infernall peynes, as heate, flynke, and remors of they confeyence. for they behotte by concupifcence. They be flynkynge for there immundicitie. for fuch finneis all ftynkynge and maculeth the body and fowle, which all other finnes fyleth but the fowle. (Alfo they be not with out remoze of confeyence for the offence that they have done to God. Lechery is the ortte of the Deugll, wherin he maketh frnners to fall. To the whiche many helpeth the Deuplito call them felfe init, when wyllyngly they go to the brymme knowynge that the Denyll wyll caft them in. Good it is not to herken momen, befter it is not to beholde them, and muche better it is not to touche them. To this finne belongeth foule wordes, bylayne fonges, bythoneft tous chringes, the which abhorreth not bamdes, harlottes, hores, and fuch as fres quenteth and perseuereth in the same.

Thus endeth the. bit. deadly linnes, fygured eche by hym felfe lybe as Lazarus had fene in the parties Infernalles.

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Dereafter foloweth the thyrde parte of the kalender and compose of Shepardes, Salutary scyence, and gardyn of bertues. Capitulo. ir.

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W

Ho that wyll have on a prece of earthe greate habundannee of fruite, fyile they ought to take awaye all thynges that byn noy some, and after labour it well, and then sowe good sedes. In tykewyse a man chulce laboure and clense his consequence of all his sinnes, labour by holy meditations and sowe pertues and

good operations, for to gether fruite of euerlaftinge life.

Then sythe that here befoze hathe byn spoken of vyces rudely and lyghtly, nowe it behoueth hereaster to speake of vertues in the thyrde parte of this presente booke, the which estable as a lyttle garden pleasaunte, full of trees and stoures. In the which the extemplative person may sport and play, a by good ensignementes gather sundry vertues, and edysic hym selse in good erecyse, wherewith his soule shaibe enorned and orderned afore his spoule Jesu Chrys when he shall come to vysyte and dwell with hym. In the beginnings of the indiche partie shalbe the Drayson domining all of our Lorde, with the declaracy on the better to understandent, and the sayde partie shall conterned by the softhesalutacion Angelyke that Gabriel made to Mary when she conceaued here

berchilde Telus. The. iti. chalbe of the. rit. articles of our farthe. The. iff. thalbe of the r. commaundementes of the lawe. The frith thalbe of the fielde of pertues: for the fraft reought to knowe that by the oray fon of our load, that is the Dater notter: when we fave it we demaunde of God suffylaunce of all thraces necellary for the falute a helpe of our foules a of our bodyes, not only for by, but for all other. Tand for this cause we ought to have the larde oray fon in great conteplacion, and fay it with great deuction buto god. And buto ponge people it thulde be taught and faybe to the, forthough they understand it not, pet it profyteth them to have the kyngedome of heuen. Ind they fay it in perfyteloue a charitie. In the Pater notter, we alke, but, peticions, 23v eche petrcion we may bindertiande. bit. other thyinges. As the. bit. lacramentes of boly churche. The. bit. gyftes of the holy ghot. The. bit. armures of intree foirituall. The. bit. bertues payneppall that we chulde ercercpie. The leuen workes of mercy bodely. The. bit. workes of mercy ahofily. The. bit. deadly Connes that we thulbe drede. The Declaration is this. T Our father that arte in heaven, thy name be made holy. In this peticion, we alke of god our father to be his fonnes, for other wyle we can not be called his fonnes, nor he oure father, 4 that his name may be made by bs more bolver, then any other thonge mherfoze we receaus the facrament of baptyline, without that, man may not be made the fonne of Bod, a to receaue the vertue of mekenelle account payde, a then to clothe the naked, a helpe the nedy both bodely a choffly. The. it. is, thy kyngdome come to be is this peticion. In lo much the name of God mare not be perfetely halowed of us in this worlde, we alke his realme. In the whiche perfytely we chall haloweit, for to that kyngdome we be very herres. This pe ticion is the facrament of priethod, by the which we are taught to do good moz kes. A the art of the holy about is the art of boder flanding for to boder fland and defree the bynadome of heaven, a fo we arme by with the heline of largenes ageynst couctous. The.iii. peticion is thy wyll be done in the earth asit is in heaven. for it is the farthfull well of god that his well thuide be fulfriled that is his commundement by this peticyon we make obeyfaunce to god of our bertes, when we defrze to do his will. By this is understande the facrament of Mariage by the which we anove fornycation, and the orfte of councell of the holy aholt for to order our obeylaunce barytably. And so we arme by with the armoure of faluation agepult enuy. The fourthe petycion is, our davely breade and be to day. Here we alke of God to be fullerned with maternall breade for our bodyes, and foiritual breade for our fowles, that is the bred of lpfe the body of Telu Chaplt by the which we recease the facrament of the aulter, In mynde of his pallyon, the gyfte of the holy ghoft is ftrength to be faith full in our beliefe, take we the fworde of pacpence agenft the finne of yee, and byfyte the fycke men bodely, and ble bertue of temperaunce ageynfte wrathe. The frith petycyon is, toggue be our frines as we forgue all men, for truft well, bethat well not forgene for the love of Godde, God well never forgene f.iii. bym

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arm his frames. And theie. iti. petycions folowinge we alse of god to be delyuered fro all euvil, as of the finne that we have Done Deadely, a by there me afte god to be affoyfed and to grue by pardon by his mercy, by the whiche me underftande the facrament of penaunce and forgyueneffe of fynne. The holy aboltes avite is fevence for to understande the workes of mercy and to escape Tynne. Tand fo clothe bs with lyghtnes ageynit couetyle, and comfort poze personers, and grue good councell to them that alke and nede it, and take the bertue of farth agernit couetyle. The. bt. petycion is, luffre bs not to be ouercome in templacion by the feconde emplithatis not done, but it may hans ven and we fall by the waye of temptacion. Here we alke of god to be dedfaite in the farth, and that we may gladly do good workes in the bertue of hope and Arenath to do good dedes, a withfande temptacion, to the which profiteth to be the factament of confirmation which queth to be the knowledge of god by the pertue of peritie. The gyfte of the holy gholt, and fo take we the spere of fo bernelle ageyntt glotony, and comforte pylgrymes by bertue of hope. The bii. petreponis to delyuer bs from all eupll. Amen. (The thrade eupll. is envil of perne that finners may have pf they ferne not god, and by this peticye on we alke that we may be delyucred from al peynes, and laued in Paradyce, batothis fayme all. Amen. (By thefe we alke, fott be done as we defyze. By the whiche we receaue the facramente of the later anoyntynge, that grueth bs the fure way of faluacion, the gyft of the holy ghoft is deede of judgements of god, and gyzde be with the gyzdle of chaftite ageynt lechery, and bury me them that be deade bodely, and pray for our enemies ghoftly, get we in bethe pertue of charitie, and eschewe the synne of lechery.

Thus endeth the Salutary ference and garden of vertues.



and hereafter foloweth an other declaration of the Pater notter. Capitulo.r.



3



Duc



Ur father ryght marueylous in his creation wete and lournge ryche of all goods that byn in heaven, my rour of trinitie, crowne of iocunditie, and trefure of felicitie. Holy bothy name a fwete as hony in our mouth, thou arte the melodyous harpe that causeth denocyon to feworde in our eares, and to have it continually

by the delyze of our hartes. Thy realme come to bs, In the whiche we halbe ever in ioy and reft, without trouble, and sure never to iele it. Thy myl be done in earth as it is in heaven. As to love all that thou lovelte, and to hate all that that thou hatest, and that we kepe evermoze thy commaundementes. Dure dayly breade grue bs to day, that is to saye breade of doctryne, breade of penaunce, and dreade for our bodely sustentation. And forgyne bs at our sinnes, that we have done agreyns thee, agreyns our neyghboures, and agreynse our selse. Semblaby as we forgue other that have offended to bs, by wordes, on our bodyes, or our goodes. And suffre not that we be overcome in temptation, that is to say, as by the deupli, the worde, and the stelle. But delyver be from all cuyll workes redy done, and also them for to rome. Amen.

T Dere foloweth the flozy of the Dater mofter.





A the Cozyehere befoze, theweth to symple people howe this holye prayer the Pater noter: thulde be sayde to god the sather, a to god the son, a to god the holy ghot. And to none other. The which pray er conteyneth and taketh al that be ryghtfully asked of god, and our

torbe

folde Jelu Chipfte made it there to the entent that we chulde have more hope, and devocion, and he made it on a tyme when he taught his Apostles, specyally to make orayon. And then the dyscyples sayde Lorde and may ser lerne by to pray, and then our lorde opened his holy mouth and sayde to his Apostles when he will make any prayers after this maner, as after followeth, chall you become saying thus.

Our father that art in heaven holy be made thy name, thy kyngedome must come to bs, thy wyll be done in earthe as in heaven, oure dayely breade grue bs to daye, and forgrue bs our synnes, as we forgrue other, and suffre not bs to be tempted, but deliver bs from all eupli. Amen.

There after foloweth the falutacyon that the Aungell Gabzrell made to the glozyous byzgen Mary, with the gretynge of the holy woman faynt Clyabeth.

Dayle Mary ful of grace, out 1020e be with thee.



T Bleffed be thou of all women, and bleffed be the fruite of thy wombe Jelus.



C Secondely in the boke of Jelus, the lalutacyon is luche.

Dayle Maryfull of grace our lozde is with thee. Blessed be thou amonge all women, and blessed be the fruite of thy wombe Jelus. Holy Mary mother of God pay for by synners.





A this falutation is three mysteries. The frest is the saiutacion that the Angell Gaberell made. The seconde is the source commendation that saynt Clysabeth made, mother to saynt John Baptyst. The thysde is the supplication that our mother holy Churche maketh. And they be the most sayrest wordes that we can say to our Lady: that is the Aue maria, wherein we salue her, prayse her.

praye her, and speake to her. And therfoze it is onely sayde to her, and not to saynt katheryne, nor to saint Margarete, nor to none other saynt. And if thou demaunde howe thou may then pray to other sayntes. I say to the thou must praye as our mother holy Churche prayethin saying to saynte Peter. Holy saynt Peter praye sor by, saynt Thomas praye sor by, and saynt katheryne sor us. That they may epraye to God to grue bs grace, and that he sorgrue bs our synnes. And that he grue bs grace to do his well and penaunce, and kepe his commaundementes, and so we shall pray to the sayntes in heaven after the necessitie that we have.

Saynt Peter, saynt Andrewe, saynt James the greate, saynt John, saynte Chomas. saynt James the lesse, saynte Phylyp, saynte Bartylinewe, saynte Mathewe, saynt Symon, saynt Jude, and saynt Wathyas.

Thred in the boke of Jesus is salutary sevence, and is the Credo whichs we ought to belove on peyne of dampnation. Capitulo.r.

3 belens



I beleue in God father almyghty, maker of he uen a earth, a in Jehr his onely fon our lozde.

which was conceaved of the holy gholt. a fuf= fred pallio bnder poce pilat crucified buried. right hand of the father

wet into hel, the.iii.day role from deth. Alcebid to heue & litteth on the



And after Call come to judge the quycke and deade. I beleue in the holy ghost.

the holy churche castholyke, the commus nion offarntes & remyllion of lynnes.

The rylynge of the fleche. The eucrlastrynge lyfe. Amen.

April Deterput the frast artycle and sard. I beleue in god the father almyahty creatour of heaven a of earth. Saynt Andrewe put to the. ii. a fard. I beleuem Tefu Chrit his onely some our loade. Saint Tames the greate put to the iii. layinge. I beleue that he was conceaued of the holy ghoft, bozne of the birgin Mary. Saynt John put to the

tui, favinge, I beleue that he fuffered pallion binder ponce Prlate, was crucifred. Deade, and burged. Saynt Thomas put to the. b. layinge. T beleuc that be Difcended into bell, and the thyade day arole from Death to lyfe. Savnte James the leffe put to the. bi. layinge. I beleue that he afcended unto heauen and friteth on the ryght hande of God the father omnivotent. Savnt Dhvivo put to the. bit. fayinge. I beleue that after be Challcome to iudge the quicke and the Dead. Sagnt Bartylmewe put to the. but. layinge. T beleue in the holy aboft. Saynt Wathewe put to the. ir. fayinge. I beleue the holy churche Catholyke. Saynt Symon put to the r. fapinge. I beleue the communyon of favntes and remission offunes. Saynt Jude put to the. rt. fayinge. Thes leue the refurrection of the flethe. Saynt Bathias put to the. rii. faringe. 3 beleue the lyfe eternall. Amen.

T Dere foloweth the Credo as it ought to be farde.

Beleue in God the father almyghty creatour of heauen a of earth. And in Jeft Chapft his onely fonne our loade. That was conceaued of the holy ghoft, borne of the birgin Mary, & uffered vaffion underponce Pylate, crucyfyed, Dead, and buryed Difcended into

hell, and the threde day arole from Death. Afcended into heanen, and friteth on the ryaht hande of God the father omnipotent. And after Chall come to tudgethe quicke and the dead. I beleue in the holy ghoft. The holy churche Catholyke. The communion of farntes, remillion of finnes. Befurrection of

the dethe, and the lefe eternal.

Dis Crede was made and composed by the. rit. Apostles of oure loade, of the which enery Apolle hath put to his article, as is here about thewed in the layde Crede, as muche as one of one parte as of the other, and our faith catholike is conteyned in the larde. rii.ar ticles, that is the bearminge of our helth, without the which none may be iaued, ne do nothrnae that is agreable buto God, and farthe ought to beat the harte by knowledge of God. In the mouth by confession a praylynges to byin in worke by ercercylynge of his comaundementes and good workes, and the whiche theweth them that lo Doth to have true fayth and lyfe, that is to fare to faue them. And howe well that fayth in harte be good, that in the monthe alfo. neverthelesse the best is that which lyeth in good workes that one both, and is the fame farth that lyeth in the hart and mouth, for there is but one farth, and one God. A And this fame Credo ought to be had and knowen of every man and woman hanynge age competent and bnderstang of reason, and ought for to far it bothe in the moznynge a in the evenyng every day devoutly, for it is of right great Deuotion. Therfoze a good Chailen man as fone as he tyleth from

his bed, and is acayde a clothed, kneleth belyde his bedde oz other where, and frast blysicth hym with the ligne of the crosse, athen sayth. Credo in deum. Dz I beleue in God the father almyghty, as is about sayd. Then after the Pater noster to God. And to our Lady the Aue Marta: a afterwarde recommunde him to his good Angel in makinge paper to hym sayinge. My good Angel I require the to kepe me a governeme. In tykewyse when he goeth to rest at the night. And so at the least twyse in the day, at the mozowe and in the evening. I fourthly in the boke of Jesu is the. r. comaundementes of the lawe, y god gave to Moyles on the mount of Sinay, so to pacche and teche to the people. Capitulo. ris.



T One God onelp thou Dalt loue and worldpp pecfptelp. Godin barnethou Dalt not fmere no: by that he made truely. The Condapes thou Gaite hepe. in ferupage Gob beuoutelp. father and worber thou thatt bonos and falt frue longe.p. Meniller thou Da't not be. in bebr, ne wplipngelp. Letherous thou Walt not be. of the boby ne confestragely. Romans goods thou Malt not Cele not werhholde faileir falfe mrineffe thou halt not bere. n any wrie lpingelp. The worke of the flethe tefpie not but in marrage one'p. The goodes of other couce not. to haue them bniullp.

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Durthly the layde comaundementes ought to be observed a according thed upon peyne of everlastinge dampnation of body a sowle of the that have the viage of reason, for without the knowledge of them convenably we may not escheive a site the sinner, nor have knowledge of the nor confesse be berytably of our sinner, where

foze the ignozaunce of the comen by delyze, affection, or other malyce, excuse the not the that knowe the not, but accuse the condempneth them, atherefoze our lord comaundeth the to be had in meditation in they house a without, in sepange a in wakinge, a in al werkes. And thus we beholden a bounde to kepe the, to that he which never harde speke of the, a thinketh not to do early, the trespass in one only wyllyngely, doyed sone after, he shulde be dampned perdutably. By this it appears that ignozaunce of the comaundementes by perilatous, whereore eithe man a woman studye for to know the, a term the to such as thou must give a rekenynge for, as your children, servauntes, and other.



If this in the boke of Jesus bynthe. b. comaundementes of holy thurche, which ought to be kepte of all them that hath blage of reason, after as they be of power. And it is say deafter that they be of power, for that of the man or woman that may not confesse them or here masse, or recease our A orde at easter, or kepe the ho

ly day commaunded. Dethe fast of obligation when they have wyl to do them, and bin lawfully letted, sinne not. But every man and woman kepe them that Auaryce, slouth, or delyze to semany pleasures, as daunces, playes, or loge lers, or dyspraylyinge of our mother holy Churche, be not cause that they trespas the commaundement, to the ende that they renne not in dampnation, from the which kepe by the mercy of God. Amen.

Dere is to be noted that the transgression of the commaundementes of holy church oblygeth deadly sinne, and by contynuaunce eternal dampnacyon, as both the oblygation of the commaundementes of the lawe, of whom is spoken before. For they that hereth the priestes making the commaundementes in the Churche on the Sondayes in the parrochyali masse tyme, and accomply theth the say decommaundementes, hereth God and doth his wyll, but all that myspragleth the priestes and doth not they commaundementes after the ordynaunce of the Churche, mysprayleth god and sinneth mortally.

Thus endeth the. v. commaundementes of our mother holy Churche.

T Percafter foloweth of the man in the Shyppe, that theweth the worlde. Capitulo. riti.





Doguyde merryht, that I once myght Come to the poste of peace Myne erchaunge make, and refourne take That myne enemies me to cease One me folowed, wolde me have swalowed In the goulfe daungerous Out worldely glose, he doth me tosse

Amonge

Kelir, qui potuit fam tutum tangere poztum. Sed miler elt quicungz lub pelle gehenne

Amongethewaues pervilous On rates botome, fome do me folome Enemyes metotake A great nombre. Do funte me bider Tooubt T thall not fcape The fiende with wo, the worlde also Apy flethe both me trouble In wake and fleve, to me they creve Thus encrealeth my lozome Double They bydde me not spare, but hve they ware As all morldely hanitie They fay hope amonge, for to lyne longe Thus bother combre me. The moride Doth imple, me to bearie And to both the other two. Bowe mut I feke fome me to kepe To faue metro my fo. I haue founde one, euen God alone I nede none other arde That by his ryaht, put them to flyaht And madethem all afrayde. De spake to me, full curterly And profered me full favre If I do well, with hym to dwell In heaven to be his berze.

T Merfus.

N

Ds lumus in hor mado, sicut nauis super mare Semper est in periculo, semper timet accubare Breudiganti, nos oportet remigare: De bibamus de poculo dire mortis, et amare: Esto homo res fragilis curis oppressa labore:

Mortis indicii baratri perplera timore Si virtus fola tutam, dat ducere vitam: Uirtus fola poteft, eternam comedere famam. Felicem merita faciunt non copia ream: Grandia non dirant: dicarbene grandibus bli, Wilcite nunc mortales, quam fit mortalia vana: Precessere partes matres magnicip parentes Nos sequimur paribus ad mortem possibus ymus: Uinde superbimus in terram, terra redimus.

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Super non fueram, nec ero politempoze pauco Mila nune putrium quozum, iam nulla voluptas Derdita fama filet, anima antia fozlitan ardet.

the mortall man lyunge in this worlde is well compared to a this on the sea, or on a peryllous runer bernge ruche marchaundyse, whiche yfit come to the porte where the marchaunt desireth he that be happy and ruche. The thyppe as some as it is entred into the sea but the ende of her byage night and day is in peryll to be drowned or taken with enemies, for in the sea byn perylles without nombre. Suche is the body of man lyunge in the worlde, the marchaundyse that he bereth in his soule, his vertues, and good workes, the porte or haven is death, and Paradyse for the good, to the which who that goth thyther is soveraynly tyche, the sea is the worlde full of sinnes. For who that assayeth for to passe it, is in peryll to sele bo dy and soule, and all his goodes, and to be drowned in the sea of hell, from the which God kepe hs. Amen.

Dere foloweth the fielde of bertues. Capitulo. riii.

Description with the fielde of bertues, and the wave of health foz to come to the towze of lappence, necessaryly behough to loue god, foz without the loue of God none may be saued, and who that wil loue him ought first to knowe him, foz of his knowlege one cometh to his loue, that is charitie the soueragne of vertues. They knowlege God a loue him that kepeth his comaundemetes, they misknowe him that do

God a loue him that kepeth his comaundemetes, they milknowe him that do not fo, to whom in the greate necessitie of they disceasinge, and at the dave of indgement chall mysknowe them and say to them. I knowe you not noz wote not what ye be, go re curled out of my company. knowledge we then god and loue hym. And it we well do thus knowe we fratt our feife, and by the know = ledge of our felfe, we that come to the knowledge a love of god, a the moze that we knowe our felfe, the moze better we thall knowe god, a pf we be tanozaunt of our felfe, we that have no knowledge of god. To this purpose we must note onethinge and knowe. bii. The thynge that we must note is this. Who that knoweth him felfe knoweth god, a chal not be dampned, a who that knoweth byin not, knoweth not god, and hall not belaued: bnderstande of them that hath write a discretion with lawfull age, of the whiche knowledge none is ercused after he hath synned deadly, for to say that he was ignoraunte. By this appereth the ignozaunce of hym felfe, a of god ryght peryllous. Deadly frine is bearnnynge of all eurli, and contrarely knowlege of god and of hym felfeis foueranne sevence, and vertue beginninge of all goodnes. The. bit. thinges that we ought to have, binthe, rii, articles of the fayth, that we ought to beleve fedfailly, Alfo the petycions conteyned in the Pater nofter, by the which we demannte all thynges necessary for our health, a that we ought to hope in bym

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hrm, allo the commaundementes of the lawe, and of the holy churche, which s enfraneth be that we divide do, and that we childe not do, and all thringes belongingeto the same. Also prive be in the grace of our Lozde oznot. And howe best that we may not knowe it certernely, neverthelesse we mare has e fome confectures, whiche be good to knowe and knowledge of God. also knowledge of hym felfe, by the which thynges we may come to the true lone and charitie of God, to accomply the his commaundementes and incryie in the realine of heaven wherein we thall lyue perdurably. Of the three fraft is phoughelapde, that is to knowe the. rii. artycles of the farth, in the whiche lycth our fayth and beliefe, and the thyinges that we ought to demannic of God be conterned in the Pater nofter, wherein our hope lyeth. & Alfe the r. commaundementes of the lawe, and of holve Churche, where as chartife is themed in fuche as kepethem, by probacyon of the lone of Codde, and do his commaundementes and good workes. Dowe well welpeke of the other mit. And frast of the vacatyon in the whiche we be, whiche is the fourthe thringe that eche man ought to knowe. Eche man ought to know chis baration, and the thynges belonginge to the fame be tufte and honeft for his health and reft of his conserence. A good Sheparde ought to knowe the arte of thepe kes prince and to gouerne Gepe, and lede them into pallures, and to heale therm when they be lycke, and there them in leason, to the entente that throughe his detaute no domage come to his maylter. In lykewyle he that laboureth the toane, to knowe what grounde were good for every maner of grayne, and ought to tril the earth, and when tyme is to fowe, wede, repe, and thicke, fo that his may ter may have no domage by hym. Semblabiy a Surayon ought to knowe howe to comforte and healefreke folkes, that he hathe charge of, without hydringe of his arte or Surgery. Confequentely a marchanite ought to knowe the biteraunce of his marchaundres to other, with no moze fraude then he wolde hym felfe thuide haue. Tallo an aduocate oz a proctozought to knowe the ryghtes and customes of places that by they faulte Justree be not peruerted. (al Judge also ought to knowe (bothe the pars ties harde) who hath ryght and who hath wronge, and indge egally after true Tuttyce. Allo aprielle or a religyous man ought to knowe there orders and kepe them, and about all thringe ought to knowe the lawe of God, and techethem buto the ignozaunt. And thus of all other bacatyons. fozall them that knowe not they vacation be not worthy to be, and lyne in pervil of they? lowles for they ranoraunce. The fifth that all men ought to know his if he have defereeyon and binderstandinge, to knowe it he be in the grace of god og not. And howe be it ryght driffycyle, for God onely knoweth it, neuerthes leffe me may have conjectures that the weth it, and fufficiente for Shepardes and lar people to knowe, of they be in the lone of our loade, & if they have contecture to be in it the rfoze there enabt none to repute the felues tuft, but ought to humble them felues, and afke by m mercy that maketh finners become infe dus

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and none other. Principally we ought to knowe this sevence when we surfreceaucithe body of Jefu Chapft. for who that receaucit his grace and wood. nes receaucth his faluation, and who that receaucth hym otherwyle, receanethenertaffynge Dampnacion, of the whiche thynge enery man is indae in hom felte of his owne confeyence, and none other. The contectures whereho we may knowe yf that we be in the grace of God or not. The fylle contect ture is when me do travel for to clenfe our confeyece of our foules by penaunce as much as piwe laboured to get fome great good, that we be not culpable of any deadly finne done, or in well to do, nor in any fentence, then it is good con tecturyinge to be in the grace of god. The feconde coniccture that theweth in lykewyle to be in the grace of god, is when we be moze prompte and redue to good, observinge and kepyinge the commaundementer of Godde, and bo all good workes that we thulde have accustomed. The thir becomecture is when we here gladly the worde of god, as fermous and good councellers for our fal nation. The fourth, when we be forgeand contryte at our herte to have comupfed and done any finne. The fytthis when with good purpofe and woll of our feines me perfeuer to kepe bs from finne in tyme to come. Thefe coniecs tures be they wherby Shepardes and lay people knowe if they be in his grace or not, as much as in them is possible to knowe. The, bi, thy nae that every man onght to knowe his god, for all men ought to know? God, tor to accomplythe his wyll and commaundement, by the which he wolde beloued with all thy haite, with all thy fowle, and with all the force that we have, whiche me may not do, yewe knowe hym not, then who that wolde love Godde ought to knowe them, and the moze that they knowe him, the moze they love him, wher fore hereafter halbe layde home Shepardes and limple people doth knome hum. Shepardes and limple people for to haue knowledge of God of there posibilitie confederynge three thynges. The fyrite is, that they confeder the ryght great rychelle ot god, his pullaunce, his foueraygne dignitie, his foue: rayane noblete, his foueray gne tope and blytte. The feconde is toz they confroer the ryght noble, ryght great and maruelous operacyons and workes of our lozbe god. And the thyzde confrderation is, for they confrder the innumes rable benefites that they have receased of god, and that continually enery day they recease of hym, and by thefe confyderations they come to his congnyfans and knowledge. fraft to knowe god, Shepardes and lay people confroeteth his great ryches, plentuous habundaunce of the goodnes that he hath, for all the treasures and rychese of heaven and of the earth behis, and all goodnesse he bath made, of the which he is fountagne, creatour, and may fer, and dyftre buteth them largely buto enery creature, and he hath no nede of any other. Monerfore it behoueth to say that he is right riche. Secondely he is right pus iffaunt, for by his greate purfaunce be hath made heaven, earth, and the fea. with all thringes conterninge buto them, and might budo them yf that it were his well, unto the which pullaunce all other besubiect, and trymbleth before bym

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hom for his greate excellence. And who that wolde confroze every worke of God thulde fynde proughto maruellon. 28p the fyzit of these confrderations God is knowen to be ryght ryche, by gyftes that he geueth to his frendes, and by the reconde hers knowen ryght purffaunt for to benge him on his enemies. The dely he is four aynely worthy, for all the thynges of heaven and of earth oweth hym honoure and reverence, as to they creatoure and hymthat made them, as we fe chyldren honour father and mother of whom they be duffended by a generation, and all thynges be diffended of God by creation, to whome ought to be gruen great reverence, and he is so worthy. fourthly he is source rently noble, for who that is fourtagnely ryche, puglfaunte and worthy, hym behoueth to be foueraynely noble, but none other then God hath trehes, pu-Plaunce, and drantie as he hath, wherfore of luche nobles cualitto belayde that he is evalt noble. Fyftbly he hath loueray que fore, for he that is ruche. purflaunt, worthy, and ryaht noble, is not without four avane fore, and this tore is full of all goodnes, and ought to be our felicitie, to the whiche we hope to come. That is to knowe and le god in his fouerar ane jove and gladneffe. for to have withhom eternall joye that ever chall dure. And is the first confederas tion of Cod that Shepardes and other simple people ought to have. Secondly for to knowe god confedering his great nobleffe, and marueylous workes. the bountie and the beauty of the thynges that he bath made for it is commonly favde one may knowe the workeman by his worke. Enowledge we then the morke of God, and knowledge we that his beauty and bountie thrneth in the operations that he hath made, which yf they be favre and good, the workeman that hath made them must nedes be fayze and good without compary son moze then any thyrnge that he hath made. Beit confrdered of the heavens and the thynges therm fet, what noble and marueylous worke, howe may one confy-Der there excellence and bountie. Beit confydered allo as we may of the earth. the traft noble and maruerlous workes of God, the golde, the friver, and all maner of metalles and precious stones init, the fruites that it bearethe, the trees, the beaftes that it sufferneth, and of the bountie that it now theth. 25e it in lykewyle confrdered of the lea, the tyuers, and the free northed in thein. The wether, the elementes, the agre, the wyndes, and the byides that aveth in them, and all the blage and scruyce of man. And confyder the workeman that of his pupllaunce hathall made, and by his lappence hath right well er Deed his workes, and gouerneth them by his great bountie, and by this mas ner we may knowe God, as Shepardes and limple folkes in confederinga his workes. Thyrdely for to knowe God confeder the greate benefytes that we recease dayly of hym, which may not be numbed for they greate multy. tude noz spoken of for they noblenesse and dygnitie. Al beit in they hartes be bt. payincypally noted, for the whiche a nother Sheparde genginge prapfpinge to God fayde in this maner. Lorde god I knowe that thou hafte endued me with the interprete benefytes by the great bounte. Fraft the benefite of my cre-Gall.

ation, by the whiche thou made me a reasonable man buto thy Image and fve mylytude, genynge me body and fowle, and rayment forto clothe me. Lorde rehaue acuen me my wrttes of nature, biderstandinge for to gouerne my lyfe, my health, my beauty, my ftrength, and my feyence for to get my lyuyng honestely, Tyelde to you graces and greatethankes. Secondely Lozde T knowe the goodnes of my redemption, howe by your mylericazdious pitte, ve bought me Derely by the affection of your most precious bludde, pepues and tourmentes that for me pe haue fuffered, and fynally endured beath, re haue avuen me your body, your foule, and your lyte, for to kepe me from Dampna= tion, wherofhambly Tyeldeto you graces and greate thankes. Thyedely Lozd T knowe the goodnes of my boration howe of your great grace ve have called me agerne, for to enberrte your eternall benediction, and also ve have gruen buto me farth and knowledge of your owne fel'e as baptrime, and all the other factamentes, that none entendement mave compavie they anobleffe and Dianitie, and that fo many tymes bath pardoned me of my finnes. Lozde I knowe that this is to me a singuler gift that ye have not gruen to the, which have no knowledge of the, wherof I am more beholding and humbly bound. T velde you graces and thankes. fourthly Lorde I knowledge that re have gruen methis worlde, and the thringes that be therein made for impferunce and bie, the office, the benefyte, and the Dygnutie in the which I am, fog fyz 7 bere your fimilitude and I mage whiche is reputed right worthy and noble. wherefhumbly Tyelde to you graces and thankes. Lytthly Lorde rehaus gruen me the fare and his tayze ornamentes, the fonne, the moone, and the ferres that the Dave and night ferueth me, geuinge bayghtneffe and light without to be recompended of me, whereof T yelde to you graces and thanker. Shyrtely Lorde & knowledge that pe haue made Paradyle redy for to grue me, where I that true with you intoyes without ende, pf I do your wyl, and kepe your commaundementes, and allo I knowlege thy other infinite goods nes eche daye to me done by your bountie, the whiche enfraneth me to knome my God, my fauyour, and redemptour, wherfore I humbly grue thankes to thee. By these confederations Shepardes and symple people contempleth the bountie of God, and the benefytes that they receaue of hym. Ind knowe we hym, and be we not in great knowledge of this benefytes in yeldinge thankes and prayinges to hym, and recompence of our gooddes in genynge to poore tolkes for his fake, for ingratitude is a byllapne finne that muche difpleafethe God. The. vii. and the lafte thringe that eche man ought to knowe, that is to knowe him felte, forit is the beste meane for to come buto the knowledge of God, and for to make his faluation, fo to knowe hym felfe fyelt. Divers tolke knowe many thinges that knoweth not the felfe, to whom thilde profete more to know the felfe, then al thinges of the worlde. They that know the thinges of the worlde loueth them, feketh them, and kepeth them, and knowe not, ne loue not, ne prayle not, ne kepeth not god in likewife, for they knowe him not. What profytethman to wyn all the worlde, a lefeth him felfe for to be Dapned. 2Better

Better it were for hym to lese all the worlde, rfit were his, yf he knewe hym selfe to be saued. Shepardes say that the nedefull begynnynge of his saluation is to knowe hym selfe, and contrarywyse ignoraunce of hym sile is the begynnynge of dampnation, and of all cuyll that may befall but ohym.

a queftion of a mafter Shepardeto a fymple Sheparde to wete howe he knewe hym felte, and he fayd, Sheparde tel me howe thou kneweft thy felle, what art thou, aunswere to me: And he layte, I knowe my selfe, for I ama Chapten man a Sheparde: What is it to be a Sheparde. Ind he aunfwered unto that, thou alkelt what man is. I lay that man is a fubstaunce composed of body and foule. The body is mortall and made of earth as beaftes be, but the foule is made offpirituali matter as Aungels be, immoztall. Soy body is come of abhominable finne, and as a facke full of dyste and fyithe, and meate for wormes, my begynnynge was byle, my lyfe is peyne, laboure, feare, and Subtertion to Death, and my ende Chalbe wofull, but my foule is created of god nobely and worthely to his owne Jimage and femblaunce after the Aungels, the most fayzest and perfyte of al creatures, by baptyfme, and by fayth is made his doughter, his fpoule, his hepze of his realme, that is Paradyle, and for her noblenelle and dignitie ought to be alady, and my body as fernaunte ought to obey her, for reason hath orderned and wyil that it be fo, and who that bothe otherwyle, and preferreth his body before his foule, lefeththe blage of reason, and maketh bym felle femblable buto beaftes, difcendruge from noble biants tie into milerable feruitude of fenfualitie, by the whiche it is gouerned, fo that I knowe my felfe man. Asto the feconde, he demaundeth what thyinge it is to bea Charten man: Jaunswere m myne bnderftandynge, that to bea Chap= ften man, is to be baptyled oz Chapftened, and folowe Jelu Chapft, of whom we be fayde Chapftians, for to be baptyled and not to folowe him, or to folowe hym and not to be baptyled laueth not man, and therefoze when we receaue baptyfine, we renounce the Deugit and all his pompes, and we make promeffe for to folome I clu Chapite, when we fay (we will be baptyfed) and who that kepeth this promette bath the very name of a Chrytten man. And who that kes pethit not, is a fynner and alverto God, and feruaunte to the Denyll, and is no more Chrysten then a Dead man, or a payntynge on a wall, we fay that is a man. (Dere bemaundeth the mayfter Sheparde in howe mange thynges the Chapiten man onght to folome Jelu Chapite, foz to accomplythe the paos mpfic of baptylme. The fymple Sheparde answereth, I layin. bi. thynges. The fraft is clenneile of confepence, foz there is nothynge moze pleafaunte to God then clene confeyence, and it well be made clene in two maners, one is by baptyline when we receaue it, and the other by pacpence, that is contrycion erharte, confellion of mouth, fatylfaction of worke, and then when we be clene we be pleasaunt to Jesu Chapte, whiche with the water of his mercy clenseth the lyinces that Doth penaunce, and maketh them farze. The feconde thyinge in whiche we ought to folowe Jefu Chapit, is humilitie, at the erample of him, Lozde G.iii.

Lozde of all the worlde, whiche humbled him to take our humanitie, and hes came mortall that was immortall, lyue in pouertie with bs, bere oppropried pernes, and frially lufter to be crucyfred. Thus the Chapten man entuing hom ought to meke hom felfe. The thy to thonge is to holde and loue truth. and specially three truthes. The fraste truthe is to knowe our selfe, for we be moztall and finfull, and who that Dreth in finne halbe dampned, a this truth withholdeth finne, and erhozteth the funner to do penaunce and amende. The feconde truthe is of temporall goodes, for they be transitory and must be lette. and this truth dyforay feth them to defyre the heavenly goodes that be eternal. The thyrdetrutheis of God, whiche is the toye that all Charlen men ought to Defvie, and this truth draweth the Chrysten manto loue, and induseth him to be good worker for to mervie the joyes of Paradyle. The fourth thringe wherein every man ought to folowe Telu Chapite, is pacience in advertitie. and in the foirite of lyfe by penaunce, confirming of oure felle in the flate of Tefu Charle, of whom the lyfe was all in perne and pouertie which be endus The freste is in compassion of the poore to the example of Tests red forbs. Chavite, that by his mercy healed the pooze of all coapotall infirmities, and the finners of all choftly lyckenes, and we by compation ought to grue of our goodes to pooze folke, and comfort them bodely and ahoftly. The. bi. thinge wherein the Chapiten man ought to folowe Jelu Chapite, is doloure. Deuos tion, charitte, in contemplacion of the mofteries of his natinitie, of his beath. and pallion, of his refurrection, of his aicention, and of his augunlinge to the subgement, that often tymes ought to be at our harte by holy medytacions. Ind as to the lafte, what thyngea Sheparde is. I fay that it is the knowledge of my vocation, ag ethe hath his, as afore is lay be, and allo to know the transgrestions of all these forelayde thrnges, howe manye tymes in eche we have transcressed, for as many tymes we have offended God, and who that weltas keth hede thall funde omulions and offences without numbre, the whiche knowen, we ought to dought and eschewe, and do penaunce. And thus it is as I knowe man is Chapten and Sheparde.

The ballet of a wyle man. Capitulo. rb.



knowe that God hath tourned me And made me to his ownely kenelle I knowe that he hath gruen to me truely Soule and body, wyt and knowledge ywylle

I knowe that by ryghtwyle true balaunce after my dedes judged thall I be I knowe much, but I wote not the barpaunce To understonde where commeth my folly.

3 knows

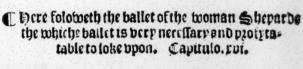


I knowe full well that I chall ove and yet my lyfe amende not 4 T knowe in what powertie Boznea chylde this earth aboue T knowe that God hath lente to me Abundaunce of goodes to my behoue I knowe that rychelle can me not laus and with me I thall bere none awaye I knowe the more good that I baue The lother T Chalbe to dre I knowe all this taythinly And yet my lyte amende not 3 I knowe that I have paffed Great parce of my dayes with toye and pleafaunce I knowe that I have gathered Dynnes, and alfo do lyttle penaunce showe that by ignozaunce To excuse me there is noarte I knowe that one Chalbe poben my foule thall departe That I Chall wyll cthat I had mended me





I knowe there is nor emeop And therfoze my lyfeamende well 7.





A confederinge my pooze humanitie About the earth borne with areat werrnes Aconfpter mptragpiptie Se pharte is ouer preft with fpnnrnge I conigder beath wel come berely

To take my lyfe, but the houre wot not ? T confpder the deurli doth watche me The worlde and the flethe on me warreth ftrergbtig T confrorthat myne enemies they beibe That wolde delruer me trom Death to Death I confeder the many terbulations Of this worlde, whereof the lyfe is not elene

Feonipoes.



Tonlyder an hundreth thoulande pallions
That we pore creatures dayly fall in
I conlyder the longer I lyne the worle I am
Wherfore my conference cryeth out on me
I conlyder for synne some be dampned as the boke sayth
Which thall ener be delynered from death to death
I confyder that wormes thall eate me
Apy sorowefull body, this is credyble
I confyder that synners thall be
At the sudgement of God most dredable.
O virgin Mary aboue all thynge moste delectable
have mercy on me at the dredefull day
That thalbe so marveylous and doughtable
which emy poore soule greatly doth fray
In you that I put my trust and fayth
To save me that I go not from death to death.

The longe of Death to all Chapiten people. Capitulo.rbit.





Though my pycture be not to your pleasaunce and effectivities that it be decable

Take

Take in worth, for furely in fubstaunce The syate of it may to you be profortable There is no way also more Doughtable Therfoze learne, knome vour felfe and fe Loke howe Tam, and thus Chall von be Ind take he de of thy felfe, in aduenture rebe ? for Adams apple we muft all dre Alas worldely people beholde my manere Sometrine I lyued with beautyous byface Dyne eyen be gone I haue two holes here I am meate for wormes in this pallage Take hede of welth whyle ve have the place for as Tam thou Chaltcome to bulle Holed as a thymble, what Chall the aduquince Dought but thy good Dedes, thou marit me fruit All with my lykeneffe ve mult all Daunce The tyme that I mas in this inorthe lyuvnae Twas honoured with lowe and hive But Tkepte not my conscyence clene from linnynge Therefore nowe I do do it dere abre. Lowhat anayleth couetyle, payde, and enuve They be the brandes that Doth brenne in hell Truft nat to your frendes when ve be deaderede ? Poz your erecutours, for fewe both well But Do foz thy felfe oz euer thou dye And remembre whyle thou artelyurnge That God bleffed all thynae without nay Erceptefynne, as recordeth waytyuac The Deuvil can not clarine thee, but by frine Flay Amende therfoze betyine, and go the roght way I wolde that I myght have but one houre or two To Do penaunce in, oz halfe a dap ed enon byo F benyl F elylor tone do But nowe my Dettes Too truly pay Thou man 7 Do apue better councell to thee Afthat thou welt do after it Theu ener any that was thewed to me Thou art halfe warned, thynke on thy pyt And choic of two waves, which thou writ firt Cotop oz pepne one of the two In welth oz wo foz euer to frt Dowe at thyne owne chorfethou martt co for god hath geuen the fre well Rowe chose thee whether thou welt do good or vil.



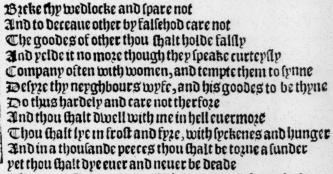
Dere after foloweth the. r. comaundementes of the deupli.

Holowyll do my commaundementes and kepe them well and fure Shall have in hell great tozmentes That evermoze thall endure.

Thou thalt not feare God, northynke of his goodnesse To dampne thy soule, blaspheme god and his sayntes Euermore thyne owne will be fail doinge Deceaue men and women, and euer besweringe Be dronken hardely byon the holy day And cause other to some yethou may father normother loke thou soue nor drede Rorhelpethem neuer, though they have note thate thy neighbour, and hurt hym by enuy Aurder and shed mans blud hardely

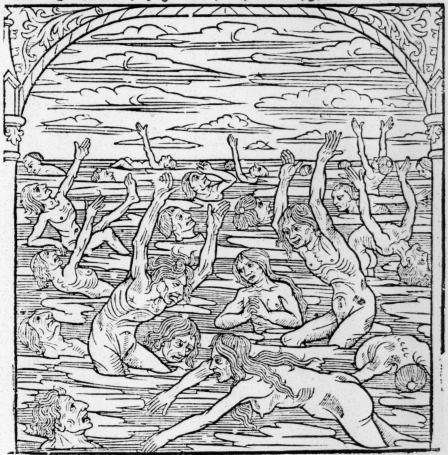
Forgyue no man but be all vengeable Be lecherous in dede and in touchynge delectable

283eks





Thy meate chalbe todes, and thy drynke borlynge leade Take no thought for the blud that god for thre ched And to my kyngedome thou chalt be creychtled.





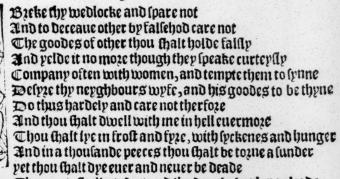
Dere after foloweth the. r. comaundementes of the denyll.

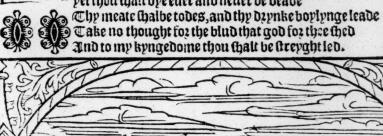
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28e lecherous in Dede and in touchynge delectable

283eks







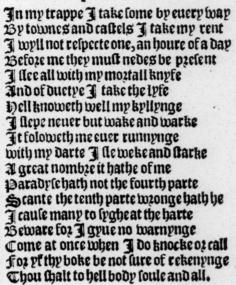
The Shepardes Kalender. O Here folometh the rewarde of them that kepeth thele commandementes afozelande.

hell is great mornynge Great trouble of cryinge Dathunderand norfestozynac with areat plentre of wride frie Beatynge with great Arokes lyke gunnes with great froft and water runnynge And after that a bytter wynde commes Whiche gothe throughethe foules with rze There is bothe thraft and hungre frendes with hokes pulleth they aftethe They fratt and curle, and eche other redemes with the frant of the deurls dredable There is thame and contufron Rumoure of consevence to eurli lyurnae They curle them felues with greate cryenge In Chynke and Smoke enermoze lyinge with other greate pernes innumerable.

Opan loke that thou beware.

I It is waytten in the Apocalyps that saynte John sawe an hoase of a pale coloure, on the which hoase sate death, and a hell followings the hoase. The hoase significant the same that hath a pale coloure, for the infirmitie of synne, and beareth deathe, for sinne is death to the soule, and hell followeth for to englote and swalowe hym of he dre impenyetent. Capitulo. rir.

A Boue this hoze blacke and tedyous Death I am that fierlely doth by There is no fayzenes but by the tedyous all gave coloures I do hytte My hoze runneth by dales and hylles and many he smyteth deade and kylles



Dere after foloweth howe every estate thulde order them in they degree. Capitulo. rr.











De a kynge. De Imperialimyaht of a kynges maiestie On foure pyllets grounded is gouernaunce fratt do ryaht, intree, and equitie To pooze and ryche bothe in balaunce

Then his regall myght, thall further and auaunce De to be lyberall with force and humanitie And after bictozy, haue mercy and pytie.

Ofabythop. of D rehalfe gods flowspage in psudence re bythops with your benoute pastozalitie Teche the people with delicate eloquence Anount your flocke with Chapftes Deuinitie fede the pooze people with hospitalitie Bemeke and chafte in this melytant churche Do fyzit your felfe well, in crample of our wyzche.

Ofknyahtes. (D ve knyahtes refulgent in foztitude With labour and travell to get lofe nobly frant for the poore commons, that be poore and rube And pf nedebe, for the Churche thou dre Loue truth, hate wronge and byllany Apeale the people, by thy magny freence and buto momen, be thelde of Defence.

Of Tudges. D you Tudges gouernynge the lame Let not your handes be anounted with mede Sauealitrue men, rebelles hange and Drame To auopde fauoure, let ryghtwylenes procede for a good name, is better then tyches in dede Some lave that lawes truthe, is lavde adowne And therfore love and charitie is out of towne

T Df Marchauntes. (D you marchauntes, that neuer lay (ho) Dflukerous wynnynge, ye haue great pleasure Let consevence aurde vou, where euer re ao Unto all men grue pe werght and measure Disceaue no man of falthod take no cure Swere none othes, people to bearle All flevaht and blury from you exple.

C Df maylterg.

O remaylter, and houtholders all Chathath servauntes under your cure Dut them to laboure, what so ever befall And let the ronge folke of awe be in vze After they age, entreate eche creature Servauntes wages paye ye well and even If ye do not, it cryeth vengeaunce to heaven.

T Diall women.

T Dye women, of eche maner degree
To your hulbandes, be neuer dysobedient
Delyze not aboue them, then the souerayntie
for then ye do, as Lucyfer dyd incontynent
That wolde be aboue the hye God omnypotent
hamesaltnes, drede, clennesse and chastitie
Di pery ryght, all these in womanhed chulde be.

The generaltie.

To home reperious, and couche not in courte
by teche Chaples servauntes, and kepe thy owne labourer
Thou apparde, sowe out thy hoade
In houtholde, and be none ertoacyoner
Monke pany, preche fryer, marchaunt go nere and ferre
wrede god, kepe his lawe, and honour your kyinge
And your rewarde, thaily e have at your endyinge.

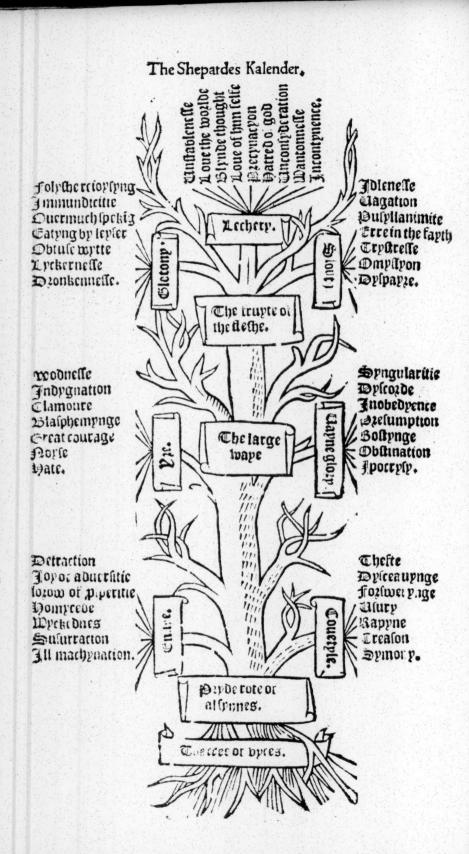
Thus endeth the effate and order of enery begree.

Of the tree of vyces, and after followeth the tree of mekenes mother and rote of all vertues. Capitulo, rii.

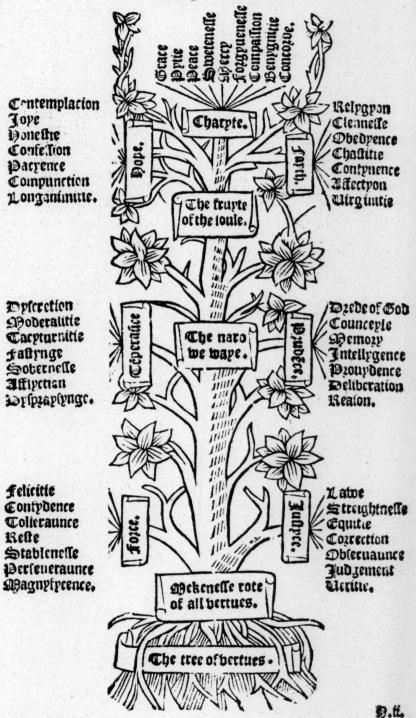
Opereafter foloweth the tree of byces, and then after that is the tree of bertuelet, that after every frame beholdings, they may loke on it as a my roure, and take of the fruite of spiritual refection, and flie the dead tree of vices. For after the tree of vertues foloweth the lygny freation of every vertue named in the layde tree of vertues, and fyzh is humilitie or mekenelle mother of all vertues and rote of the tree, the which whe it is fledfast the tree flandeth veright, and yfut fayle, the tree falleth with all his draunches. Humilitie is a voluntary inclination of the thought and courage commynge of the knowledge of God, and it hath, vit. pryncypal draunches that condition the tree of vertues, and they bynthele. Charitie, fayth, Hope, Prudence, Atteperaunce, It fire, and force, and out of every of them commeth diviers other vertues as the tree themselves, and is declared afterwards compendiously.

B.L.

Tinstablenes



h



The Shepardes Kalender. C Of Charitie.



Daritie is a tright hyghe bertue abone all other and is an ardaunt delize well exderned to love God and his nergh-boure, and these byn the braunches, grace, peace, pyttie, swetenesse, mercy, indulgence, compassion, benygnitie, and concerde. Grace is by the which is shewed an effectual serunce of beneurolence among effendes from one frende to an

other. Pace is tranquillitie and reft wellozdeyned of the courages of them that byn concordyinge unto God. Pyttie is affection and Delyze to fuccoure and helpe eche one, and commeth of fwetenelle and grace of benyaue thought and courage that one hath. Swetenelle is by the whiche tranquellitie and reft of courage of hym that is fwete and hone fe by none improbite ne by any pornte of dy Chonedie. Mercy is a pyteable bertue and egail Dygnacion to al. with inclination of compacrente courage in theym that fufferner affirction. Indularnce is remplion of the eupli doynge of other by the confroctation of hum felte that he bath offended opuers, to have remy fron of God for the offences that he hath Done. Compallyonis a bertue the whiche engendeth an affection or condolent courage for the dolour and affiction that he fecth in his nevabboure. Benyanitieis an ardaunt regarde of courage, and bylygence from one frende to an other, with a resplendythynge boulfure and swetenesse of good maners of that one hath: Concorde is a bertue that commeth of connena ince of courages conto bed, and alved in tright bindefyled, in fuch myfe that they abyde brived and contoyned fiedfailly without duplycytic or bridge bleneffe of thought or courage.

T Df Karth.



Arthe is a vertue by the true knowledge of bysyble thringes haurnge his thought elevate in holy studyings to to come to the vellese of thringes that we se not, and these byn the braunsches, Relygyon, Elennesse, Obedpence. Chaditie, Contynence, Lirginitie, and Affection. Relygion is by the which byn ereccysed and done the deupne serveres to God, and pro-

to his fayntes with great reverence, and greate dylygence, the whiche ferry ces byn done feremonely and swetely. Clennesse of directions integrate well and purely kepte as well in body as in soule for the regarde that a man hath of the love or feare of God. Obedyence is a boluntary and free adnegation and renounsynge of his owne wyll by pyteable devocyon. Chastrite is clentynesse and the honest habytude of all the body, by ardaunt heate and surpositie of vyers so domaged and holden subjectes. Continues is by the which the Impietuolitie of carnali delyzes byn restagned and withholde by a moderation of

councell

councell taken of bym felfe oz of other. Affection is effulion of pyteable loue to his nevalbour, communae of a roioplynae conceaued of good faythe in them that they loue. Lyberalitie is a bertue by the which the lyberall courage is not kente by any maner of couetyle. for Doynge plenteous largytion of his goodes without excelle, but moderately to them that have nede.

TDE Dove.

Due is a mournae of courage abrdinge ffede faftly to take and haue the thinges that a man appetiteth and delyzeth, of the which the brans chesbyn Contemplacion, Joje, Doneltie, Confession, Dacience, Compunction & I onganunitie. Conteplacion is the death and be-Armetion of carnall affections, by an interpoz reiorfonge of thought eleuate to compaple bre thonges. Tore is tocundine Spiritualicams mynge of the contempnement of the thynges Degent and worldely. Doneftie is a chaine by

the whiche a man velocth hom felfe humble towarde eucry man, of the whiche commeth a laudable profyte, with farze cultome and honeftie. Confellion is by the whiche the fecrete fyckenelle of the foule is revelate and thewed buto the confessoure to the prapfynge of God with hope to have mercy. Dacvence ig mull and in feperable fufferaunce of aductiary and contrary thunges for hone of eternall glozy that we befree to haue. Compunction is a doloure of areate balue frahynge for Drede of the indgement dyupne, or for loue of the payment that me abode. Longanimitie is infatygable wyll to accomply the the boly and tude defries that a man bath in his thought.

Of Paudence.

Rudence is drivaente kepringe offirm felfe with dricrete prouidence to knowe and Elicerne which is good and whis the is badde, and the braunches are thefe. feare of God. Counceple, Memory, Intellygence, Proupvence, and Delpberation. feare of God is a Opligente keurnge that wakeneth on a man by fayth, and good maners of the dry uinecommaundementes. Councepleis a subtyll regarde

of thoughtes, that the causes of suche thruges that a man woide do, ozthat a man bath in gouernaunce, be well eramyned and brought aboute. Demorp is a representacyon imaginatyse by regarde of the thought of thynges pretery ties and palled that a man bath lene and done, or harde recounted a tolde. Intellygence is for to dylpole by bruacitie resonable or emplentely the state of the tyme prefent, or of the thynges that byn nowe. 10 rouy bence is by the which 10.m.

a man gathereth in hym the aduenement of the thynges to come, by prudente subtylitie and regarde of the thynges passed. Delyberation is a consporation replenished of maturitie and esperannee tofore the begynning of such thinges as one hath delybered and purposed to do or make.

Cof Attemperaunce.

Ttemperaunce is a ftedfaste and a dyscrete domynacyon of reason ageynst the Impyteous mouynges of the coustage in thynges illycitic and unlawefull, and these bynhis beaunches. Dyscretion, Mozalytic, Taciturnitic, Sostenesse, Affiyetion, and Dyspaysynge of the worke. Dyscretyon is a reason prouyded and assured, and modestate of the humarne mouynges, to sudge and dyscrete the

caules of all thynges. Mosalytic is to be tempted and ruled tully and lwetely, by the maners of them with whom they be connectaunt, keppinge always
the vertue of nature. Tacyturnytic is to attempte hym lelfe of mury le and dishoneld wordes, of the whiche vertue commeth a frutefull refle but o hym that
so hym lelfe modereth. Fallyinge is a vertue of dylcrete abilynence, the which
a man kepeth orderned to wake and kepe the fanctyfyed thynges interpotes.
Sobernelle is a vertue pute and immaculate attemperature of the one partic and of the other of man, that is of the vody and foule. Afflyction of body is
it by the whiche the sedes of the wanton and wylfull thoughtes, by dyscrete
challyinges bynoppieled. Dyspraylynge of the worde is amorous lone,
that a man of a woman hath to the spiritual thynges commynge, and havinge
no regarde to the cadube thynges and transprotypes of this worlde.

Cof Juffree.



Tiftyce is a bertue wherby grace of communitie is byhold den, and the dygnytic of enery person is observed a they a owne yelded, a the braunches bynthese. Lawe, Straight nesse, Equytie, Correction, Observance, Judgement, a victure. Lawe is bythe which all lawfull thinges byncomaunded to be done, a to defende all thinge that ought not to be done. Stranghines is by the which juridy he vende

aunce is prohybyte, and itrayghtly is erercyled Juliyce to the transgressours that have offended. Equytie is a right worthy reterbucyon of inertie to the balaunce of Juliyce rightwysely and instely thought. Correction is forto inshippyte and descende by the bridge of reason all errources yt any be accustomed for to do any envil. Observance of swerings is a Juliyce to constraine any noylyble

norsyble transgresson of lawe of customes prounts to the people. Judges ment is by the which after there merytes, of demerytes any persons harde, is that he have tourment of suffre death for his enril dornge, of guardon and reswards for his benefites. Uteritie is that by the which any layinges of doinges by nrecyted of thewed by approuable reason without to adiust, demynythe, of to make it any otherwyse then it is.

T. Di force.

Dree or for to have a lure and fedfact courage amonge the advertities of labouvers and perpiles that may happen to come, or in the which a person may fal. And the braunches by nother . Dag nyfyecnce, Confydence, Colleraunce, Reft, Stablencs, perfecteraunce, and reason. Mannyfycence is a joyous clerencs of

courage, admynistrynge thynges laudable and magnyfycenciall, that is to save, hye or great. Confedence is to arest and holde strongely his thought, and his courage, by himouable constaunce amonge suche thynges as byn advers and contrary. Colleraunce is cotydyanly or dayly suffryng and beringe the straunge improbytes and molestees, that is to save perfections, obproved byes, and injuries that other folke doth. Resteis a bertue by the which a synkernesse is gruen but the thought of contempnement of the bustablenesse of transprouve thynges and worldely banuties. Stablenesse is so, to have the thought or courage steds and sure without cassinge it on dyners thynges by any baryings or chaungings of tyme or of places. Perfection of vertues that is in a man, and byn perfyte by force of longanimitie. Reason is a vertue by the which a man commaundeth to do such thynges as byn counceyled and delynceed for to come to the ende, whiche a man knoweth to be good and viyle, to be done and had.

There endeth the floure of bertues, and howe they be named and franging fred in thee tree fraured.

Dowe Shepardes by Calculation and speculynge knoweth the. rii. signes in they course reggnings and dominings on the. rii. parties of mans body, and which byn good for lettings of bludde, and which bin indifferent, or envil for the same. Capitulo. rrii.

SE S

D.mi.

Some



Ome Shepardes lay that a man us a lyttle worlde by hym lelfe, for the lykenedes and lymylytudes that he hathe of the greate worlde, which is the aggregaty

on of the, ir. fares, foure clementes and all thynges in thein conterned. frill a manhath fuche a lykeneile in the frift mobie, that is the fonerappe fave, and paynerpall partes of the areat worlde, for irkeas in his fratte mobile the Zodyake is deupded in. rii. parties that benthe. rit. francs, fo manis deur Dedin, rit. parties, and haldeth of the francs, every parte of his frane as this fraure theweth. franes binthele. Aries, Taurus, Gemini, Ca cer Leo, Ulirao, Lybra, Scorpio, Saattarius. Capricomus, Aquarius, 4 Dylces. Df the which three bin of the nature of free that is aries, Leo, and & agyttarius. And thice of the nature of arze. Cemini, Lybza, & Zquas rius. And three of the nature of water, Cancer, Scorpio and Byfces. And three of the na ture of earth, Tanrus, Wirgo, and Capzicoznus. The tyafte, that is Aries, gouerneth the heade and the face of man. Taurus the necke and the throte boll. Gemini the fhulders, the armes, and handes. Cancer the brelle, frdes. mple, and lyahtes. Leo the ftomake, the hart, and the backe. Wirgo the belly, and the entravles. Lybia the nauell, the graynes, and the partyes bider the braunches. Scorpio the prouve parties, the genytaples, the blade

der, and the foundemente. Sagyttarus, the thighes onely. Capprognus the knees onely alfo. Aquarius the legges, and from the knees to the heeles

and ankles. And Pylces hath the feete in hys doingnyon.

A man ought not to make incylon ne touche with you the member gours ned of any lygne the cay that the mone is in it, for feare of to greate effulion of blubbe that myght happen, ne in lykewyle also when the some is in it, for the baunger and peryll that myght enfue.

Dere after toloweth the nature of the. rit. lygnes.

Tarpes is good for bludde lettynge when the modacis in it, fauc in the partye that it dompneth.

e partye that it contigueth. Aries

Tarves is hot and daye, nature of tyze, and gouerneth the head and the face or man, good for bledynge when the moone is mit.

Caurusis eupil for bledpinge.

Taurus is depe and colde, nature of the carthe, and gouerneth the necke, and the knot buder the theote, and is cuyll for bledginge.

C Geminiseup'lfoz bledynge.

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The minitis hotte and morft, nature of arze, and generneth the Chulders, the armes, and the two handes, and is eurli for bledynge.

Cancer is indifferent fozbledynge.

Cancer is colde and mort, nature of water, and gouerneth the brefte, the flomake, and the mylte, and is indufferent, that is to lay, neither to good ne to badbe for tettynge of bludde.

Theois euplifoz bledynae.

I neoishotte and dive, nature of frie, and gouerneth the backe and the lydes, and is envil for bledynge.

Mirgo is indpfterent fozbledrige.

Tirgo is colde and daye, and nature of earth, and governeth the wombs and mwarde parties, and is not good ne very enyll for ble dynge.

1 Lybra is rraht good for bledynge.

Arbrais het and mortt, nature of the apre, and governeth the nauyll, the ternes, and the lowe partyes of the wombe, and is good for bicoginge.

C Scozpingisindpfferent foz bledpinge.

C scorpius is colde and morth, nature of water, and gouerneth the memable sof man, and is neyther good ne bad for bledynge.

(Sagritariusis good for bledynge.

C Sagritatius is hotte and daye, nature of fyze, and gouerneth the thighes and is good for bledyinge.

(Capprognus is englifor bledrige.

Capapeoinus is colde and dare, nature of earth, and gouerneth the knees and is cupil to a bledyinge.

(Aquatius is indyfferent foz bledynge.

Taquarius is hotte and moyue, nature of ayze, and gouerneth the legges, and is neyther good noz cuyll foz bledynge.

Dylces is indyfferent foz bledynge.

I prices is colde and morit, nature of water, and gouerneth the feete, and is neyther to good ne to enril for bledynge.

Azics, Lobia, and Sagyttarius byn ryght good. Cancer, Cirgo, Scozpio, Aquarius and Pylees byn indyfferent. Caurus, Bemini, Leo, and Capicojnus byn enyll foz bledyige.

I specture of the Phelnomy of mans body, that theweth in what parties the . vit. planettes hath domynacyon in man. Capitulo, excit.

300 e





be named and nombled here after, and utis called the tygure Inothomye.

necke, chulders, armes, handes, coes, brech, backe, haunches, chyghes, knees, legges, and of the feete. The which bones that

, of the heade, and we have an utilized by this from the bones and ionness of all the parties of the body as well within as without, of the heade,

planette of the fapde partie is conforned with any other planette mancuolent without haupnge regarde of fome good planet that to keperhem from tourbynge of my Fron, ne to make incytion of bludde in the beynes that procedeth in the ryme tobyle that the L Bethis fygure one may binderdande the parties of mans body, ouer the whiche the planettes hath myght and dompnacyon myght eucombie and let his euvil courle.

The names of the bones in a mans body, and the nombre of them, whiche is in all two hundred erght and forty. Capitulo, rint.

Irst on the sommet of the head is a bone that covereth the brayne, the whiche Shepardes call the capitall bone. In the said by ne two bones whiche by nealled particules that however the brayne close and stediast. Apoze lower in the brayne is a bone called the crowne of the heade, and on the one syde, and on the other by nothing, the which is the palys or rose bone. In the partie behynde

two holes within, the which is the palys or rofe bone. In the partie behinde the heade byn foure lyke bones, to the whiche the thyne of the necke holdeth. The bones of the nole byntwo. The bones of the chartes aboue byn. ri. 3nd of the nether law e byn two. About the opposite of the brayne there is one behynde named collaterall. The bones of the teethe byn. rr. Erght before, foureaboue, and toure undernethe tharpe and trenchy nge for to cut the mozfels, and there is foure tharpe, two about and two budernetie and byn called congnes, togthey refemble conges teethe. After that be, cbt. that byn as they were hammers og gryndynge tecthe, fog they chawe and grynde the meate the whiche is eaten, and there is on energly de foure aboue, and foure undernethe. a the the foure teethe of fappence on eche fpde of the chaftes ne aboue and one pndernethe. In the chyne from the heade downewarde byn. rrr. bones called bnottes og ioyntes. In the beeft afoze byn. bit. bones, and on euery lyde. rit. tybbes. By the necke between the heade and the Chulders byn two bones na= med the theres. After byn the two thulder blades. from the thulter to the elbowe in eche arme is a bone called the adutor. from the elbowe to the hande on ethe arme byntwo bones that byn called cannes. In ethe hande byn. bin. bones, aboue the palme byn foure bones whiche byn called the combe of the hande. The bones in the fyngers in eche hande byn.rb.in eucry fynger thice. At the ende of the ryoge bynthe hoccle bones, whereto byn taltened the twoo bones of the thrighes. In eche three is a bone called the knee plate. frome the knee to the fore in eche legge byn two bones, called cannes of mary bones. In eche fotets a bone called the ankle og pynne of the fote, behynde the ankle is the heele bone in cche fote, the whiche is the lowell parte of a man, and about eche fote is a bone called the holome bone. In the plant of eche fote bynfoure bones Then byn the combes of the fectein eche of the whiche byn, b. bones. The bones in the toes in eche fote byn the nombre of. rin. Two bones byn tofore the belly for to holde it ftedfaft with the two braunches. Two bones bynin the beade behynde the cares called Deulares. We reken not the tender bomes of the ende of the chulders, nozof the fpdes, noz dyuers lyttle gryfiles and fpels Ders of bones, for they be comprehended in the nombre abourlapde.

Thus endeththe nothomye. And foloweth the Flubothomye.

Dereafter foloweth the names of the beynes, and where they refle, and howethey ought to be letten bludde.

TT.6



Emaye bnder fande by this frouce the nombre of the beynes, and the places of a mans body where they byn, CANAL MINISTER STATES

not for to be touched, ne also mat it be the lygne of the some. but rf that furth fryne were it that dompneth the meinbre of the which bludde chulde be letten, for then it ought fuld good for pleast and author in an at the full, ne in quarter, and that it be in any for before named good for bledyng, and howe they ought to be letten bludde, and no where els, fo that it be a naturall day for bludde lettynge, that

I The names of the places where the beynes be, are the wed by the letters fet in the margent at the beginning of the matter after the fourme of the picture.

A C The berne in the myddes of the fothed wolde be letten blud for the ache and peppe of the heade, and for feuers lytaran, and for the mearyine.

23 (Aboue the two cares behynde is two beynes, the which be letten bludde forto grucelere biderstandinge, and the bettue of light herringe, and for

threke breth, and for doubt of mefelry.

In the temples byn two begins called the artyers for that they pant, the which byn letten bludde for to demynythe and take away the greate replexy on and habundaunce of bludde that is in the brayne that might more the heade and the eyen, and it is good ageing the goute, megryme, and dyners other accordences that may come to the heade.

The Cander the tounge by ntwo bernes that by n letten blud for a fyckenelle named the fequamy, and agerns the swellinge, and apostomes of the torote, and agerns the equipment by the whiche a man my abt dre sodernely for de-

faute of luche bledynge.

E In the necke byn two beynes called oxygynalles for that they have the course and habundaunce of all the blud that governeth the body of man, and pryncypally the head, but they ought not to be letten blud without the councell of the surgeen, and this bledynge anapleth muche to the syckenesse of Lepry, when it commets pryncypally of bludde.

If (The begine of the herte taken in the arme profytethe to take awaye hus mours or yell bludde that might hurte the chambre of the harte or the apperters naunce, and it is good for them that spytteth bludde, and that byn short wyns ded, by the whiche a man mape dye sodewnely by defaute of such bled ynge.

The berne of the lyuer taken in the arme taketh and demynytheth the great hete of the body of man, and holdeth the body in health, and this bleding is profytable also agernst the yelowe ares and apostome of the lyuer, and agernst the pluryse, whereby a man may dre by defaute of such cheedinge.

1) C 3 ctweine the may fler fynger and the leche to lette blud helpeth the dos loures that commeth in the formake and fydes, as botches and apoltomes and byners other accydentes that may come in those places by great habundannee

of bludde and bumoures.

If In the lydes between the wombe a the braunche bin two beynes, of the which that of the right lyde is lette blud for the droply, a that of the left lyde for every lickenes that commeth about the mylte, a they hulde blede after that the persons be fat or lene, take good herde at source syngers mye the incysyon, and also they not to make such bledynge without the councel of the Surgeon.

L In every fote bin three bernes of the which ethree bernes one is buder the ancle of the lote ne med exprane, the which is letten bindee log to being night apput out druces humoures, as botches and apportones that commeth

ahant

aboute the graynes, and it profyteth muche to women for to rause they mens arubitie to dyscende, and to tyre the emoroides, that commeth in the secrete

places, and fuch other lyke.

L [Betwene the week of the fote and the greate too is a beyne, the which is letten bludde for dyners lyckenelles and inconveniences, as the pellylence, that taketh a person sodewnely by the greate superhabundaunce of humoures and this bledynge must be made within a natural daye, that is to wyt, within rritis, houres after that the syckenes is taken of the pacyent, and before the fe wer come on hym, and this bledynge ought to be done after the corpolence of the pacyent.

In the angles of the even byntwo begnes, the which byn letten bludde for the rednesse of the even, or water, or that runneth continually, and for dyners other sych messes that may happen and come by over great habuncance

of humours and bludde.

A [] In the verne of the ende of the note is made a d'edringe, the whiche is good for a red primpeled face, as byn redde droppes, pullules, small kabbes, and other infections of the hartethat maye come therein by to great replection and habundaunce of bludde and humours, and it anayleth ageynthe popeled notes and other semblable syckenesses.

Dan the mouth in the gumines byn foure bernes, that is to write two as boue and two benethe, the which byn letten bludde for the chaufrings and can-

ker in the mouthe, and for tothe ache.

DE Betwene the lyppe and the chynne is a beyne that is letten blud to grue

amendement to thein that have an cupil brette.

Of In ethe arme bin four beynes, of the which the berne of the head is the hyeft, the seconde nexte is from the hart, the thy doe is of the lyuer, the fourth

is from the mplte other wple called the lowe lyuer bepne.

R The begins of the heade taken in the arms, ought to blecde for to take as way the great replection and habundaunce of blud that may anove the heade, the eyen, or the brayne, and analeth greatly for transmutable heates, as swellinges of the throte, and to them that hath swolle faces and red, and to dyners other syckenesses that may fall by to great habundaunce of bludde.

Se The verne of the ingite otherwise called the lowe verne childe bleede ageynte al fener tercians, and quarternes, and in it ought to be made a large and lest depe wounde then in any other verne, for feare of winde that it may egather, and for a more inconvenience, for feare of a senewe that is under it

that is called the Legarde.

T (In ethe hande byn three beynes, wherof that aboue the thombe ought to blede to take away the great heate of the bylage, and for much thycke blud and hamours that bin in the heave, this beyne evacueth more the that of the arms. A (I) Betwene the lyttle fynger and the lethe fynger is lettynge of bludde that awayleth greatly ageynt al fever tercyens a quarternes, a agernt flumes, a druers

dyners other lettynges that commeth to the pappes and to the mylte.

r CIn ethe thyghis a veyne, of the whiche the bledynge analieth ageyntte the doloutes and swellinges of the genytoures, and for to make anolde and

put out of mans body humoures that byn in the grannes.

p C The verne that is under the ancle of the foote without is named friat, of the which the vernes is much ewanth agernte the pernes of the haunches, and for to make departe and plue druers humoures, whiche wolde affemble in the layde place, and anayleth greatly to women for to refrague there income truositie when they have to great abundance.

Chus endeth the Pothomye and fleubothomye of the humarne bodyes, and howe one chulde understande them.



Ere befoze we have layde of the regarde of planettes boon the parties of man, and the dyullyon and numbre of the bones of mans body, and nowe followeth to know when that any man is hole oxlycke, ox dyspoled in any wyle to lyckenesse. Wherfoze three thynges byn, by the which Shepardes knoweth when a

man is hole or lycke, or dylpoled to lyckenesse. Is he be hole to meynteyne and kepe hym, yshe be lycke, to letche remedy to hele hym. Is he be dylposed to lyckenesse to kepe hym that he fall not therein. And for to know each of the sayde three thringes, the sayde Shepardes put dyners lygnes. Health propressy attemperature, accorde, and equalitic of the. iii. equalities of man, whiche byn hotte, colde, drye, and moyst. The whiche when they byn well tempted and egall that one surmounte not the other, then the body of man is hole. But when they byn unegall and mystempted, that one domyne out an other, then a man is sycke or drsposed to syckenes, and they byn the qualities that the bodyes holdeth of the elementes, that they byn made and composed of, that is to wyte, of the free heate, of the water colde, of the agre moyste, and of the earthe drye. The which qualities, when one is dylordered from the other, then the body is sycke. And yf that one destroye the other of al, then the body dyeth, and the soule departeth.

Sygnes by the which Shepardes knowe a man hole and well dripoled in his body. Capitulo. rrv.

Discord in his body, is when he eateth a dynketh we lafter the conuenaunce of the hunger a thyrit that he hath without makinge ercelle. Ailo whe he dygesteth lyghtly, a whe that that he hath eaten a
dronke empessheth a greueth not his stomake. Also when he is hunger and
thyrity at the houres that he ought to eate and drynke, Also when he reicyseth
bym

hym with mery folke. Also when they playe gladly any playe of recreation with felowes of mery courage. Also when he playeth gladdely in fyeldes and woddes to take the sweet are, and sporte in medowes by water sydes. Also when he eateth gladly and with good appetyte, of butter, cheele, flawnes, shepe mylke without leaving any thynge in his dyshe to sende to the almeshouse. Also when he steeth well without ravinge, dreminge of his marchaundyse. Also when he feleth hym light, and that he walketh well. Also when he sweeteth soone, and that neseth lyttle or nothinge. Also when he is neither to fat ne to leane. Also when he bath good coloure in his sace, and that his writes by nall well dysposed for to do they operation, as his even for to se, his eares to here, his nose to smell. Ac. A And thus we seeve of the convenance of age, the dysposytion of the body, and also of the tyme. Of other sygnes I saye not thinge, but these byn the most common, and that ought to suffice sor shepe pardes to knowe the sygnes of health.

E Sygnes opposyte to the precedentes, by the whiche Shepardes knowe when they or other byn sycke.

Izst when he may not well eate ne dzynke, oz that they have none appetyte to eate at dynner a supper, oz whe he syndeth no sauour in that he eateth oz dzynketh, oz that he is hungry and maye not eate, when his dygestion is not good, oz that it be to longe. Also when he goth not to chambze moderately as he ought to do. Also en he is heavy and sad in joyous companyes, then syckenesse constray neth

when he is heavy and fad in ioyous companyes, then syckenesse constrayneth a man to be thoughtfull. Seemblably when he may enot slepe or take his reste aryght and at due houre. Also when his membres byn heavy, as his head, his legges, and his armes. And also when he may not walke easely and syghtly, and that he sheweth not often, and his coloure is pale or yelowe, or when his wyttes, as his eyen, his eares, a the other do not kyndely they operations. In likewyse when he may not laboure and travel. Also when he forgetteth lyghtly that which of necessitie ought to be kepte in memory, and when he spytteth often, or when his nosetherseles aboundeth in superstuous humours. And when he is neclygent in his workes, and when his steshe is blowen or swollen in the bysage, in his legges, or his feete, or when his even be holowe in his heade. These byn the sygnes that sygnisieth a man beinge in syckenesse, and who that hath most of the sozelayde sygnes, most is sycke.

Other maner of lygnes almost semblable to them abouesayde, and theweth the replection of eugli humoures for to be purged of them. Capitulo. xxvi.

R Eplection of envil humoures and disposition of syckenes after the opynys on of Shepardes, the whiche replection is to know howe to purge the lay de

fayde humoures that they engendze no syckenes, and vindzoken by the signes that foloweth. If yell when a man hath over greate rednesse in the iace, in the handes, or in the nayles, hanynge also the vernes sull of bludde, or blede to much at the nose, or to often, or to have perne in the socheade. Also when the eares soundeth, and when the even watereth or ve ful of gumme, and have the vinder standynge troubled, and when the poult veateth to safe, and when the belly is longe resolute and lare, and when one hath the syght troubled, and eatynge also without appetyte. And al the other sygnes beforesayde byn, by the whiche one may knowe the vody earls dyspoled and have in it corrupte hus moures, superstuous and earls.

Thus fynytheth of the signes, by the whiche Shepardes knowe when they byn hole and well dysposed, and other signes opposytes, by the whiche they knowe when they byn sycke of earli dysposed.

Tadeursyon and regyme of tyme, of the which Shepardes vseth after that the season and tyme requizeth. Capitulo. ervi.

Dr to remedy the lyckenelles and infirmities that a man hath, a to kepe hym from the that he doubteth to come. Shepardes fay that the tyme naturally chaungeth four etimes in a yere, a fo they deuyde the yere in four equarters, that ver, sommer, harven, and wynter. And in eche of these quarters they generate them as the

feafons requireth to they myndes. Athe better it is for the. And as the feafon chaungeth, to chaunge they they maner of lyuinge a Dornge, a fay that chaungrace of tyme without takyinge good hede, often engendzeth inframytics, foz that in one tyme behougth not to ble some meates that byn good in an other tyme, as that ble in wynter is not all good in formmer, a fo of the other feafons. Tand for to know the changinge of tyme after these sayde parties, they cons lyder the course of the some by the. rii. sygnes, a say that every of the sayde. iii. quarters and feafons bureth the monethes, and that the fonne paffeth by thee francs, that is to write, in paymetyme by Prices, Aries, a Taurus, a thefe be the monethes. february, Marche, and Appl, that the earth a trees recovieth and chargeth with grene leues a floures, that it is a pleasure to beholde. In fommer by Gemini, Cancer, & Leo, a the monethes bin, Pay, Tune & Tuly, that the fruites of the earth groweth a repeth. In baruelt, by Uliego, Libra, & Scozpio, a the monethes byn August, September, a Detober, that the earth and trees dyschargeth fruites a leves, a that tyme eche felleth a gathereth the fruites. In mynter by Sacrttarius, Cappycounus, and Aquarius, and the monethes bin Aouember, December, & January, that the carthand trees bin as deade and unclothed of lenes, fruytes, a of all greneneife. After the which foure fealons Shepardes deupleth the tyme that man mave lyne in foure

aces, as youth, arenath, ace, and becrypyte, a buniyhened to the foure feafor of the vere. That is to myte, youth to payme tyme, that is hot a mort a as the berhes a trees of the earth groweth, to both ma in youth buto. rrb. pere grome of body in frenath, beautie, and bygoure. force is lykened buto fommer hot and Dire, a the body of man is tibis force and bygoure, and entrypeth buto rib. pere. Age is compared to the trine of haruelt, colde and direthat man les ueth of arowynge and febleth, and thynketh howe together and spare for feare of defaute and nede when be commeth to flowpringe age, and dureth to. Ibi. pere. Decrepte is lykened to the feafon of wynter, coloe and humpde by has bundaunce of colde humoures and defaute of natural heate, in the which time man (pendeththat which he had gathered and kept in the tyme palled, and of he have foared nothenge, he abodeth pooze and naked as the earth and trees. and Dureth unto. Itit. vereoz moze. (Dzymetyme is hot and moyle, nature of ave, and completion of the languvne. Sommer is hot and dive, nature of free, and completion of colerphe. Haruelt is colde and dage, nature of earth. and completion of the melancoly. woynter is colde and moyle, nature of mas ter, complexion of the flumatyke. When complexion is well proportioned it fee leth it felte better disposed in the tyme semblable to it the it doth in other tymes. 28 ut for that eucry man is not well completioned they ought to Do as Sahes pardes done, that is to take recomment to kepe them felfe after the feafons, and governeth them by they enfranementes and techynges, the which they ble in every quarter of the pereforto ique the longer, wyfelpet, and merely.

The regyment for prymetyme, Marche, Appell, and May.

A paymetyme Shepardes kepe thelelfe metely well clothed. not ouer colde ne ouer hot, as with lynfeywolfey, Doublettes of fuffis an, a gownes of a metely length furred with lambe moft comoniv. In this time is good lettynge of blud to anoyde the eurl humours that were gathered in the body the wynter tyme. If fyckeneffes happen in paymetyme it is not of his nature, but procedeth of the humoures gathered in the wynter palled. Paymetyme is a temperatetyme to take medycynes for them that be corporate a ful of thycke humoures, to purge them. In this tyme they ought for to eate lyaht meates that refrecheth, as thekens, krobes mith bergyous, bozage, beetes, polkes of egges, egges in monethyne, roches bers ches, prhereiles, and all scaled fythe. Dzynhetemperate wone, bere. oz ale. so that they be not to ftronge, ne ouer fwete. For in this tyme all fwete thynges ought not to be bled, and a man ought to flepe longe in the moznynge and not on the day. The Shepardes have a generall regle of cultome for all feafons. that anapteth much ageynt all infirmities & fyckeneffes, that is not to lefe his appetyte for eatynge, and never for to eate without hunger. Alfo they far that al maner of flethe and fphe is better rolted then fodden a pf they byn fodde to broyle

brople them on a gredyron, or on the coles, and they byn the more hollommer,

they chartes and the test that they live in bin lynnen, for of alclothes at is the coldect, they have dowblettes of lylke, offer, or of canuage manerly made, a they eate light meates as thekens with vergy ous, yonge hares, rabettes, lectule, purcelayne, melons, gourdes, concumbres, peres, plommes, and such tythe as are named afore. And also they eate of meates that refresheth. Also they eate lyttle and often, they brekether fall or dyne in the mornings or ever the some aryle, and go to supper or it discende,

breg, pereg, plommes, and such fythe agare named afore. And also they care of meates that refresheth. Also they eate lyttle and often, they brekether fast or drine in the morninge or ever the forme aryle, and go to supper or it discende. and they eate often of the about fayde meates and fourer forto after them an appetyte. They cate but lyttle falte meates and reframe the from feratebing they drynke oft fre the water fodden with fugercandy, and other refreshinge maters, and they do it always when they byn thyafty laue onely at bynner and supper tyme, and then they daynke feble grene wrne, or syngle beare, or small ale. Alfo they kepe them from ouer areat travell, or over forfringe them felfe. for in this tyme is nothringe more areuous then chafringe. In this feafon they escheme the company of women, and they bathe them oft in colde mater to als smage the heate of they bodyes enforced by laboures. Alway they have with them function or other fuger, and dredge, wherof they take lyttle and often. and ethe day in the moznynge they force them by coughynge and forttynge to boyde fleumes, and boyde them about and belowe the best that they may, and wathe they handes with frethe water, they mouth and byface.

T The regement foz harueft, September, October, and Poucmber.

A haruelt Shepardes byn clothed after the maner of Prymetyme faue they clothes byn a lyttle warmer. In this tyme they do dylygence to purge and clenke them, and lettynge them blud to tempre the humours of they bodyes. For it is the most contagous tyme of the yeare, in the whiche peryllous infunities happeneth and commethe, and therefore they eate good and hollome meates, as Caponnes, Hennes, ronge Pygeons that begynne to flye, and drynketh good wynes, and other good drynkes without makinge excesse. In this tyme they kepe them frome eatinge of fruites, for it is a daungerous feason for agues, and they saye that he had never ague that never cate truite. In this tyme they drynke no water, and they put no parte of them in colde water, but they handes, and they face. They kepe they heades fro colde in the night and morninge, and slepe not in the none tyme, and kepe them from over great travele, and makes be full.

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Cheregement foz wenter tyme, December, January, a febzuary.

De Shepardes in wenter bruclothed in threke golunes of rough clothe he Gozac, well furred with fore, for it is the warmede furrynge that is, and cattes, conves, clambes, and dyners other thycke furres that be good and hollome. Inthetyme of wenter shepardes do cate befe. portie, and brawne, of hartes, hyndes, and all maner of benylon, percepches, felauntes, hares, towles of the evtier, and other meates that they lone belt. for that is the leafon of the percthat nature luffreth molte greate plenty of byttayle for the naturall heate that is Deawen buthin the body. In this tyme alfothey drynke offe Bronge wynes. after the pacoplerion, baftarowyne, oz Ofep. Two oz thice tymes in the weke they ple good forces in they ameates. for this is the most hollome tyme of all the pere, in the which commeth no fickenelle but by great ercelle and outrages Done to nature, or by eurli gouernement. Shepardes lay alfo that primetime is hotte and mort of the nature of ayze, completion of the languyne, and that in the fame trine nature referfeth, and the pozes openeth, and the blud fore= Dethithrough the beynes moze then another tyme. Sommer is hotte and dave of the nature of free, and complexion of coleryte, in the which tyme one ought to acpelym from all thonges that moueth to heate, all erceffe and hot meates. Datueft is colde and Dape of the nature of earth, and completion of melanco= ly, in the which tyme one ought to kepe hymfrom doyngcerreffe moze then in other tymes, toz Daunger of fpheneffes, to the whiche that tyme is dyfvoled. But wynter is colde and mortt of the nature of water, and complexion of finmaty be,then a man ought to kepehin warme a meanely, for to frue in bealth. e Dereit cughtto be noted that a man is made and fourmed of the foure etementes, of the which, one bath dominacion alwayes about the other. Indthat man on whom the free domineth is fay decoleryke, that is to faychor and daye. De on whom the arre hath Domination is lay de languyne, that is to lave botte and mort. De on whom the water hath bommation is lay be colde and mort. that is to fay flumatyke. And he on whom the earth reggnethis fay De melancolybe, that is to lave, colde and vive. Of the whiche complexions thatbe lpoken in the begrunginge of the Physonomy moze largely.

C aregement of Shepardes of certeyne thynges good for the body of man, and of other dyners thynges oppospte to the same. Capitulo. rebut.

To finel the lander of mulke, and of quybyles, of camamel, to drinke wine melurably, to eate lage not to much, to cover thy heade, ofte walhynge of thy handes and feete, melurably walkynge, melurably flepynge, to here lucete noyles of mynstrally or lyngynge, to eate mustarde and peper, to finell the red role, and washe thy temples with water of redderoles.

Cuyll

Of Gurll for the bravne.

All maner brayne of beaftes, glottony, dronkenneste, late supper, to seeps much after meate, corrupte agre, anger, beuynesse, to bucouer thy beade, to eate fostely, to much heate, to much wakinge, to much walking, mylke, chese, nuttes, to eate or thou be an hungred, bathynge after meate, onyons, garlike, greate noyse, to smell to a whyterose, and much sterynge.

ar Good for the even.

The red role, veruayne, rewe, fenell, falendyne, eufrage, pympernell, os cult chaifti, to plunge thyne eyen in clere water, oft to loke on greene coloure, melurable flepe, to loke in a fayze glaffe, ofte to washe thy handes and feete, make the stomake well defred, and to loke ofte on golde also.

T Guvil foz the even.

[Dowder, garlyke, onyons, hunger, lekes, wakynge, and wynde, hot ayee, colde ayee, dronkennesse, glotony, mylke, cheese, much beholdingse of bright thynges aswell red as whyte, mustarde, anone to slepe after meate, to much sleppinge, to much wakynge, to much lettynge of blud, colde wortes, sinoke, at thyng that is pepered, lethery, an hot fyre before the syght, engloaken brede, butte, to much weryinge, all this is englished eyen.

af Good for the throte.

Mony, sagee, butter with a lyttle salte, lycoras, to suppe soft egges, Jope, meane maner of eatynge and drynkynge, and sugercandy, this is good for the throte.

en Eupil for the throte.

and all thenge rolled, lechery, much wakenge, to muche rest, muche degribe, much ethere, muche of ensence, oldecheese, heate, or coide, and all thenges that by noure is nought for the throse.

Cood for the harte.

C Saffron, bozage, laughynge, joye, mulke, cloues, galynggale, nutmygges, the red role, the byolet, luger, maces befoze all other thynges.

& Eupil forthe harte.

M Beanes, pelon, lekes, garlyke, onyons, beuynelle, anger, diede, to much bulynes, trauayle, to diynke coldewater after laboure, enylltydynges.

of Good foz the ftomake.

Red myntes, red roles, commyn, suger, sage, wormewod, calamyte, to bo met euery quarter once, greathunger, euery daye to stande after meate, and ofte wakynge after meies, euery colde thynge, galyngale, nutmygges, by neger, pepper, and mesurable slepe.

& Eupliforthe ftomake.

Till swete thynges, for they make the stomake to swell, nuttes, olde cheele, mylke, hony, many or bones that be not well sodden, to eate or thou be an hungred, to eate many sortes of meates at one sytting, to drynke or thou be a thirst to eate

to cate breade that is not well baken, and all rawe flethe, flynke, henynes, and diede, thought, ouer great tranaple, flowpynge, fallynge, a alfryde meates, to much bathynge after meate, and to much cathynge, eatewhen thou art over hotte, eyther of fever or of travayle, all mylke of beates is cuyl fave of gotes.

I fozache of the wombe.

Cake tanfy, rewe, and fothernewod, and eate it with falte fastinge when thou arreafeet, and it will do it away.

fogiorestozethelyuer.

Take a quantitie of wylde tauley and flampe it, and dynke it with wrne ozale. ir. dayes oz moze, and he hallamende.

Toz fatneffe about a mans harte.

Take the ingre offenellandhony, and sethe them bothetogether tril that it be harde, and eate it at euen and mozne, and it thall anoyde soone.

T for hardenes of the wombe.

Take two sponeful of the surce of yur leaves, and daynke therof thre timea on the day, and thou halt be hole.

of for wonde in the Comake.

Takecominyn and beteit to pouder, and myngleit with redde wyne, and dynheit last at nyght three dayes, and he chalbe hole.

of for the dropfr.

Take chycke wede, clythers, ale, and otemele, and make potage ther with, and vie it. ir. dayes, and enery day fredje, and he chalbe hole.

a good darnke for the pettylence,

Thos the pettylence, take and watherleneallyly rote, and boyle it in whyte wome, tyli the one halfe be wasted, and then grue it to the sycke to drynke, and he thall brene out full of bladders as he were brent or scalded with hot water, and then they wyll drye, and the person warehole.

Dere after foloweth the.iii. elementes, and the four ecomplexions of man, and howe and in what tyme they rayone in man. Capitulo. rrir.

A pre, frre, Earth, and Water. The rritis houres of the daye and the nyght ruleth Sanguyne, Coleryke, Helancoly, and flumatyke. Syre houres after mydnyght bludde hath the maistry, and in the. bi. houres afore noone coller raygneth, and bi. houres after noone raigneth melancoly, and bi. houres afore mydnyght raygneth the sumatyke.

Thus endeth the. iii. elementes, and the foure complexions of man.

@ Dere foloweththe gouernaunce of health. Capitulo. rrr.

Mho



Nil,

Ho wyll be hole a kepe hym felfe fro fickenes
And refylt the firoke of pettylence
Let hym be glad, and boyde all henyneffe
flee wycked agres, eschewe the presence
Of infecte places, caulyinge the byolence

Daynkunge good wynes, of hollome meates take Smell (wete thunges, and for thy defence walke in clone ayre, and eschewe the mystes blacke.

Mith boyde stomake, outwarde the not dresse Rysings up early, with syre hanc a sustence Delyte in gardens, for the great swetenesse. To be well cladde, do thy dylygence kepe well thyselfe from inconvenience. In stewes ne bathes, no socourne thou make Openynge of the pores, this doth great offence walke in clene ayre, and eschewe the mystes blacks.

Teate no rawe flethe for no gredynes
and from fruite kepe thyne ablipmence
Pullettes and chyckyns for they rendernesse
Eate thou with sauce, spare for none expence
Acryous, bynener, and the instance
Of hollome spyces Joace undertake
The mozowestepe, called golden in sentence
Great helpeth agrynst the mystes blacke.

For health of body, couer fro coldethy heade Eate no rawe meates, take good hedehereto Drynke hollome wyne, fede thee on lyght breade with an appetyte tyle from thy meate also with women aged, fleshely have not to do Apon thy slepe drynke not of the cuppe Glad towarde bedde, at morowe bothe two and bie never late for to suppe.

And yf it so be, that leches do thee faple
Then take good hede, to vie thynges three
Temporate dyete, temporate tranaple
Act malycyous, for none advertitie
Here in trouble, glad in povertie
Kyche with lyttle, content with suffrance



Reuer

Fruit Genergrudginge mery lyke thy degree

To every tale some grue thou no credence Be not to hally, ne sodaynely vengeable To pooze to the do thou no dyolence Tuesepse of language, of fedynge mesurable On sunday meate, not gredy at the table In fedynge gentle, paudent in dalyaunce lose of tounge, of woode not deceyuable To say the best, set alway thy pleasaunce.

Thave in hate mouthes that by n double unfreat thy table no detraction have delipte of folke that make trouble of falle ravenoures, and adulation with thy householde, it thall cause encrease of all welfare, prosperitie and soylon with thy nerghboures, type in red and peace.

De clenly cladde, after thy estate with the coike, be not at debate out thy bondes, kepe thy promesse bly us out three folks, be not at debate frication thy better, beware for to stry us used thy telowe, no quare lito controus out thy subjects to stry us it were shame wherfore I councell, pursue all thy lyse Tolyue in peace, and get the a good name.

Affreat mozo've, and towarde bed at eur Ageynt myites blacke, and ayre of pettylence Getyme at malle, thou thalt the better cheue Fyzhat thy rylynge, to do God reuerence Ayfrethe pooze, with entyer dylygence On ail nedy, have compation and God thail lende grace and influence Thee to encreale, and thy possession.

C Suffre no lurfytes, in thy house at night ware of rere suppers, and of great excelle Ocnoodynge heades, and candelly ght

Of flouth at mozowe, and flomblyinge Idlenesse which of all vices, is chiefe posteresse. Thorde all decidences, livers, and lechoures of all unthrysty, explethe may stresse. That is to say, dree, playes, and halardoures.

After meate beware, make not to longe flepe ipeade, foote, and flomake, preserve are from colde is enot to pensyfe, of thought take no kepe after thy rent, governe thy householde suffer in tyme, in thy right be bolde swere none other, no man to begyle In youth be lutty, and sad when thou art olde tho worldely investigate thou a whyle.

Dyne not at mozowe, befozethyne appetrte Clerc apze and walkinge makethy good digethon Betweene meles daynke not for no forwarde delyte But third or transple, give the occasion. Oner falte meate both great oppression. To feble Comakes, when they can not refrague for things contrary, to their complexion. Orgredy handes, the stomake hath greate peyne.

Thus in two thringes flandeth all thy welth Offoule and body, who lyft them fue Hoderate fode, grueth to man his health And all furfettes, then he doth eichewe And characte to foule is dewe This recepte bought is of no Potycary Or mayiter Anthony, ne of mayiter Dewe To all industreent, ruches dyctary.

Aeleio quo ceco lenta papauere dozmit Aecus: que creatozem neleit iniqualium En iterum toto lingua crucifigitur ozbe En iterum patitur dira ffagella deus Factozem factura luum ilimulante tyzanno Delictis factis delerit ozba luis Inde fames venit, inde dilcozdia regnum Inde canancis pzeda libulque lumus Inde pzemit gladius carnalis spiritualem





Ot vice verla spiritualis eum

Wine subito atropos predatrir occupat artus

Rec sinit vi doleat peniteatin miler

Ture vides igitur quam recta ligamina nectit

Timmudus mundushec duo verbosimul.

Thus endeth the Phylycke and regement of health of Shepardes.



Clum celi domino terram autem dedit filius hominem. Pon moztui laubabunt te domine: neque omnes qui descendunt in inferna. Sed nos qui biumus benedirimus domino. Quoniam videbimus celos tuos opera digistozum tuozum lunam et stellas que tu fundasti. Quia subiecisti omnia sub pedibus nostris oues et boues biucrlas insuper et pecoza campi. Uolucres celi et pisces maris qui perambulant semitas maris. Domine dominus noster: quain admirabile est nomen tuum in biucersa terra.

Who

Do that woll as Schepardes that kepeth thepe in the freldes with out knowinge any letter : faue onely by some fraures that they make in lyttle tables of woode have knowledge of the mountages and proprieties of the heavens. And druees other thringes conterned in this presente compose and kalender of Shepardes, the whiche is ertracte and composed out of they kalenders and put in letter, to that sche may compavie and knowe as they the thynges aboutlande. Trafte one qualito knows what the fraure is the disposition of the worlde, the nombre a order of the elementes, and the mouniages of the faves aperterneth to be knowed of sug ty man of free condicion and noble enavn. for it is a favre thence delectable profytable, and honeft, a therewith it is necessary to have dvices other knows leacs, in especyall for the Astrology of Shepardes, which themeth home the worlde is rounde as a bal. And after, wyle men fay there is nothinge forcund asit. foritis rounder then anythynge artyfcyall. And more ouer inthis worlde wele nothinge ne neuer hall that is lo infle a egally rounde as it elfs is, and is composed of the heaven and the foure elementes in. b. principal car ties. After that a person ought to knowe that the earth is in the myddes of the worlde, fortis the heuvest element. Thou the earth is the water or the feathat it concreth not all the earth, to thende that men a beaftes may ly ue therin. A the partiethat is bucoucred is called the face of the earth, for it is as the face of ma elwaves bucoucred, and the parte that is covered with water is as the body of manthat is clothed and hydde. On the water is the agre that encloseth the earth and the water, and is deup ded in three regions, one is lowe where as en habiteth beaftes & budes, an other meane where as bin the cloudes, the which make the unpreffrons, as lightnynges, thonders, a other, and is alway colde. the thyzde is the hyefte, whereas is neyther wyndene rayne, noztempell, noz other imprellio, a there be forne mountaines that atterneth botto it as is Dlims mus that reclicit the livest region of the averand the element of five mounteth buto the fave, and the elementes full erneth the faves as the polices or beames inflernetha house. Of such mountaines is one in Affrike named Athlas. Afterthat is the element of fre that is neyther flambene coles, but is pure & inupfyble, for the great brahtnes, for of fomuchas the water is more clere & light then the earth, a theapze moze clere and light then the water, or fo much the free is more clere, lyght and fayzer then the ayre, and the tayes in courpos leat bin clerer, tyahter, and fayzer then the fyze, the which tourneth with the mo awnges of the heavens, and the next region of the apre also, in the which is engendred cometes that byn called ferres for that they bin thynynge a moueth as the flerres. After the layinge of some Shepardes the fyze is muylyble for his subtritte and not for his clerenes for of as much as a thinge is more clere, offo much it is the more bylyble, for we fethe fayes well, but not the tyre, for it is ouce much more subtrition the arre that is inullyble, for the same cause, the earth and the water bin thycke, and thertoze they bin byfyble. The fkyes byn

nerther properly beaut nelvaht, barbene fofte, clere ne darke, hottene coine fuete ne foure, coloure ne fowne, ne fuch other qualities, faue that they byn hor in bertue, for they may cause heate here benethe by they lyahtes, mournaes. and influences, and byn improprely harde, for they mave not be beurded ne broken. And alfother bin improprely colours of lyaht in fome parties, and hin thicke, as bin the parties of the flerres. In the whiche there may no flerrene other partie be adufted and but to noz none mave be dempnythed ne taken as way, and they may nerther encrease newarelesse, or be of other fraure then rounde ne they may not chaunge, enpayze ne ware olde, ne be corrumped, ne aitered, but in light onely as in trine of the eclyps of the sonne and moone, ne they may not reft and ftande flyll, ne tourne any otherwyle, later ne fooner in partiene in all, ne behane them other wife then after they 2 common courfe, but by myzacle Druvne, and therfoze the fterres and faves byn of another nature than the elementes and the thynges of them composed, the whiche byn trans mutable and corruptable. The elementegand all thynges of them composed hyn enclosed mithin the fyelf fave, as the volke of an eage is enclosed mithin the inhote, and the fulle live is enclosed of the feconde, and the feconde in the thuzbe, and the thuzbe in the fourth, a fo of the other. The full fav nert the eles mentes is the fave of the mone. Pertis the fave of Bercury. Ind nerte it the five of Tlenus, then is the five of the some, then it of Bars, then that of Tuprier, and after it of Saturne. Ind thus byn the faves of the planettes after they order. The craft fave is of flerres fred, and bin called to forthat they moue moze regulerly and after one guyle then the planettes bo. Then ahone that is the ipalt mobyle, in the whiche nothinge apperethe that Shevartes mayle, Some Shepardes lay that about thele. ir. laves is one immoble. for it fourneth not, and about that is one of Chapitall, ouer the whiche is the fave impervall, in the which is the throne of Godde, of the whiche fave Shevardes ought not to weake, but onely of the fyelt mobyle, and that it conternet hall torether called the worlde. Of one thyage they marueyle much, that is, home God bath defterbuted the theres, that he hath put none in the nenthikee, and hath put fo many in the egght fare, that they may not be nombred, and in cibe of the other, bit, but one onely, in callyinge the fonne and the moone flerres, as appereth in the fraure hereafter.

Deceafter the great marser Sheparde theweth moze playnely of the. iiil. elementes, a of the symplytude of the earth, and howe that every planet is one about another, and telleth which of them byn makeulyne, as these sque, Saturne, Jupyter, Mars, Sol, and Mercury. And of two semynyne, as Theomis and Luna, and whiche of them is nozibly, and southly, and whiche byn Dzyentall of Occydentall. Capitulo. Exri.

of Dithe mournges of the flyes and planettes.

Some



Omemouinges bin of the thres and planets that ercedeth the binderstandinge of Shepardes, as the mouninge of the firmament, in the which bin the sterres agree the fyrite mobyle in anhundred yere one degree, and the mouning of the planets in they replicycles, of the which howe well that Shepardes be not ignoraum of alrect they make no men-

ent into Decedent aboue the earth, and from Decedent in one is frome Oxyent into Decedent aboue the earthe, and from Decedent in the Depend but et, that is called the dyurnal mounge, that is to lave, that it makes from daye to daye. rrint, hours, by the which mounge the .ir. the that is the fyeltemobyle, deaweth after and makes the other three to tourne that by a buder it. The other mounment is of the .vi. planettes, and is from Decedent to Oxient about the earth, and from Decedent under it, and is contrary

contrary to the fraite, and bynthe two mournas that Shepardes knowles actional bowe well that they byn opposptes, pet moue they contynually and bynpoffible as it is thewed by example. Tha thyp on thefea came from Dire ent into Occodent, and that he of his owne mournge went in the thyppe for in towarde Devent, this man chuld moue a double mourng, wherefore chuir be of the flyppe, and of hym felfe together, and the other thulde be of his owne mournacthat he maketh softely towarde Ozvent. Semblably the planettes byn transported with they ? Streftom Orent into Decydente by the drurnall mournae of the fret mobile, but later and otherwise then the fixed ferres by that that ethe planette bath his propre mournage contrary to the mournage of terres, for the moone maketh a course lelle in a monthe about the earth then a derre freed, and the fonne a courfe leffe in a pere, and the other planettes incerterne tyme ethe after the quantitie of his mournge. Thus it appereth that the planettes moue two mournaes. Some Shepardes lar, pole by imagenatre on that all the three feafed to move of the darely mournge, the moone wolce make a course in gornge from the Occodent into the Oyent in as much tome as lafteth nowe. rebut. Daves, and, but, houres, and Secrety, Tienus, and Sol wolde make in ly be maner course in the space of a pere, and Mars in time pere or there about, and Saturne in .rrr. pere or there about. for nowe they make they course or revolucions, and accomply the they propre mournage in the tyme here named. The propre mournages of planettes is not frepant

from Occydent to Ozyente, but it is as lydeway, a Shepardes le them lenlyble, for when they lethemone before a fierre one nyght, the seconde or the thyrde nyght it is behynde, not fireyght towarde Ozyente, but shalbe drawen one tyme towarde Septemetron, and another tyme towarde Adydday, and this is bytause of the latytude of the Zodyake, in the which be the ru. sygnes bider whome the planettes rayoneth.



Of the Equynoctialland 30 dyake that be in the, ir. thres that conterneth the firmament under it.
Capitulo, exciti.

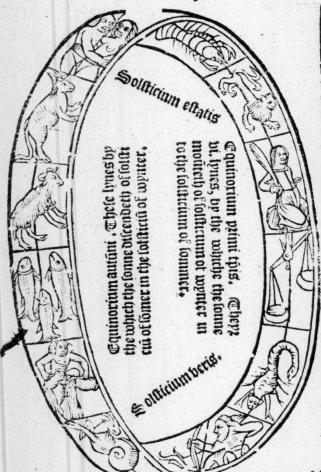
A the concaue of the fracte mobile Shepardes imagine the fore

the two crecles, and they bin there royally, the one is as small as athrede, att is called Equinoctiall, and the other is large in mas ner of a quidle, or as a garlande of floures, whiche they sail the sodvake, and thefe two cracles deurdeth the one and the other egally, but not Areyaht. forthe 3 odyake croffeth crokedly, and the places where it croffeth byn farde Couinoctialles, forto buderftande the Couinoce tiall, we fe fensybly all the fave tourne fro Devent into Occydent a it is called the Davly mounage or dyurnall, the ought one to imagene a Arevant lyne that paffeth through the invode of the earth, communge frothe one ende of the fav to the other, about the which lyne is made this mournae, and the two ender hun two pountes in the fave that moueth not, and byn called the poles of the morlde, of the which one is ouer bs, by the fterre of the north that alwayes appereth to be, and is the pole Artyke or Septemtrionall, and the other is bno Der the earth, alwayes byd, called the pole Intartyke, or vole Auftrall, in the my des of the which poles in the fyall mobile is the cyatle Couinoctiall enals ly before in the partie, as in the other of the larde poles, and after this errele is made and inclured the darly movinge of critic hours that is a naturall dare and it is called Councertall, for that when the forme is in it, the dave and the nyaht byn egall through at the worlde. The large 30 drake as fayde is in the fruit mobyle, alfoit is as a gradle manerly frouted and fette with rmaces of francs entravled subtylly and well composed, and fette with fyred fterres as Chynynge carbuncle og precious gemmes full of great bertue, fet by maiftryfe trabt nobly adourned in the which sodyake be. mil. paynervall poyntes, that Deupdeth the egally in, iii. parties. One is the called the foldire of fommer. whiche when the lonne is entred in Cancer, it is the longefte day of fommer. Another is lowe called the foldyce of wynter, which is whethe sonne is entred in Capzicozne, then it is the thoztest day of wynter, and meane called Equinos chall of haruelt that the fonne entreth in Lybra in the moneth of September. Ind the other is called the Equinoctial of parmetyme that the some entreth in Acres in the moneth of Marche. The whiche. iii. partres deupded eche in three egall parties maketh. rit. partyes, that byn called franes, named aries Taurus, Gemini, Cancer, Leo, Mirgo, Libra, Scorpio, Sagittarius, Ca pricornus, Aquarius, and Pylces. Aries begynneth in the Equinoctiall, and croffethe the Zodyake, and when the some is, there it bearmethe to Des clyne, that is to fay, approchying fichtemtryon, and towarde beit extendeth to the Devent. Then is Taurus feconde, Geminithethyzbe, and fo of other as the fraure hereafter theweth. Also enery lygne is deupded in. rrr. degrees, and be in the 30 drake. C.C. Ir. degrees, and enery degree decyded by. Ir. monutes every monute in. ir. fecondes, every feconde in. ir. thyrdes, and this

Deugspon fuftyseth for Shepardes.

(Here foloweth the flory of the rif. sygnes. Capitulo. rrriii.

Shepardes



kin a lu ria

hepardes knowlegeth a lubtyli variatio in the

Three is for the fterres fyred be not bnder the fame degrees of the 30= Drake that they were created bycause of the mournge of the firmas ment, the which byn as geynst the fyzit mobyle in an hundled yere of one degree, for the whi= the mutacyon the sonne may have other regard to a fterre, and other spanyspeatron then it hadde in the tyme pals led, and also when the bokes were made, for that the Gerre bath chãs ched his degree oz figne under whicheit was. And this often trines causeth them that make Prognoffications and iudgemetes comminge to faple.

spe byn narowe and small, excepte the 30dyake, whiche is large, and conterneth in length three hundred and three score degrees, and of largenes twelve, the whiche largenesse is deciped by the myddes, spre degrees on the one signe and spre on the other, and this decipion is made by a lyne named Eclyptyke at is the way of the sonne, sorthe sonne neuer departeth under that lyne, and thust is alwaye in the myddle of the 30dyake, but the other planettes byn alwayes on the one spde, or of the other of the sayde lyne save when they byn in the heade or in the tayle of the Dragon, as the moone that passeth twy se ma moneth, and yfit happen when it reneweth it is Eclyps of the sonne, and yfit happen in the full moone, and that it be ryght under the nadyr of the sonne it is generall Eclyps, and yfit be but a particit is not sene. When it is Eclyps

of the some it is not generall through all the clymates but onely in some, but when it is eclyps of the moone it is generall over all.

Of two great circles, that is to lay one Meridien, and the other Ozyzon, that intersequeth the one the other, and crosseth dyzectly.

Eridien is a great circle imagined on the lkye, which passeth by the poles of the worlde, and by the poynt of the skye ryght over our heades, the which is called sength, a when the some is commen over fro Driet unto that circle it is mydday, a therfore it is called Aperidien, a the halfe of that circle is over the earth

a the other buder it that passeth by the poyut of mydnight directely opposite to senyth, a when the some toucheth that part of the circle it is mydnyght, avfa man go towarde Dzient oz Dccident he hath newe Meridien, a therfoze it is foner mydday to the that be towarde Quent then to other if a man fande ftyl his Aberidien is one apll, or pf be go towarde mydday or septemtrion, but pf he ftyre he hath other senych, a thefe two cyzcles croffeth directly. Dayzon is a areat cyzcle that Deupdeth the partie of the Thye that we fe fro that we fe not. And Shepardes fay if that a man were in a playne countre be thuid fe juftely halfe of the fare, the which they call they emrspery, that is to say halfe espere a Diron is toynynge nyghe to the earth, of the whiche Dayson the centre is the myddle, and is the place in the whiche we byn, thus eche is alwayes in the myddes of his Dayzon, a zenychis the pole, as a man transporteth hym fro one place to another, beis in the other places ageing the fape a hath other 3e> nuch a other Dayzon, al Dayzon is rught oz oblyke. They have rught Dairo that habyteth under the Equinoctial, a haue they zenythin the Equinoctiall, for theve Dayron intersequeth and Deupdeth the Equinoctial even by the two poles of the worlde, in such wyle that none of the poles of the worlde is revied about they Dayson, ne departed bider it, but they that habyteth other where then bnoerthe Equinoctial haue they Dayson oblyke, for they Dayson for loweth a Deupdeth the Equinoctial lydeway, a not right, a there apperein to the of altimes one of the poles of the worlde repled about they Dapron, athe other brn euer hyd fo that they fe them not, moze oz leffe after druers habitast ons, and after that they be of fernelle fro the Equinoctiall, a the moze that the one pole is revied the moze is the Dayzon oblyke, and the other pole departed and it is to were that there is as much distaunce fro the Dayson to the pole as is fro the zenyth to the Equinoctiall. A that zenyth is the fourth parte of sidetydpen or the myddes of the bowe dyurnall of the whiche the two endes be on the Dziron. And alio that of the pole unto the Equinoctial is the fourth party of al the roundenes of the faves, and also of the Meridien cricle frthit palleth by the poles and croffeth the Equinoctial directely. T Crample of the Dziro of Parys after the opynyon of Shepardes, over the which Dayron they laye that B.L

that the pole is revied, rlir, degrees, wherfore they far allothat fro the senven of Paris unto the Equinoctiail be. riir, Degrees, and that fro the Darzon bn to the search whiche is the fourth partie of the Meridien cyacle be. lirre. Des arees, and fro the pole to the zenych be. rit. Degrees, and fro the pole buto the folffree of fommer be. Ibii. Degrees, and fro the folffree buto the Equinoctiail bin, trriii Degrees,there be frothe pole bnto the Equinortial.lrrr, Degrees. a is the fourth part of the roundenes of the faye, fro the Equinochal buto the folitree of wynier be, rrritt. Degrees, & fro the folityce buto the Dayson, rbit. Thus thall the Equinoctial be repled ouer the Dayzon, rli. Degrees, and the folitree of fommer. Irili. Degrees, in the which folitree is tge fonne at the houre of noone the longest day of commer, athen it entrethinto Cancer and is most nered to our habytable parties that maybe. Ind when the fonne is in the fols fice of mynter-the sportest day of the yere at the houre of noone it entrethinto Capricoznus. And the larde folityce is not revied ouer the Osyzon of Darys but.but. Dearces. The which elevations a rylinges a man may frod plainely to that he knowe one only, and in every region in lykewyle after the lituacion.

Of the two other great cracles of the fage, and foure fmall.

Two great circles bin on the flare named coloures, that devideth the layer in foure egal parties and croffeth they lelfe directly, the one passeth by the poles of the worlde, a by the two solfrees, a the other by the poles also, a by the two Equinoctials. The first small cycle is called the cyacle Artyke bycause of the pole 30 dyake about the pole Artyke. and his loke is to his opposite named the cricle Antartyke. The other two be named Troppies, the one of fommer, a the other of wynter. The Troppie of sommer is cause of the solltice of sommer beginninge of Cancer, a the Tro price of writer of the foldtice of writer beginninge of Capitoine. & bin egals ly dylant one cyacle fro the other. Dere ought to be noted that the diffaunces of the pole Artyke to the cyacle Artyke, and the Dystaunce of the Tropyke of fommer to the Cournoctiall, A that of the Cournoctial to the Tropike of mine ter, and fro the cycle Antartyke to the pole Antartyke byn fuffe egall eche of rriti. Degrees and an halfe or there about then the dydaunce fro the Couince cial to the Tropyke of fommer, and fro the cyzcle Artyke to the pole make together. rivii. Degrees. The which take away of the quarter betwene the pole and the Equinoctiall, where as bin. lerer. Degrees, faue that there aby beth rliii, that byn the dyftaunce betwene the Tropyke of wynter and the cracle Antartyke, and thefe cycles byn fayde lyttle, for they be not fo great as the ce ther, nevertheleffe they be deny ded eche by. C.C.Ir. degrees as the greateft.

Of the rylynge and resconsynge of the sygnes in the Ozyzon. Capitulo. rurb.

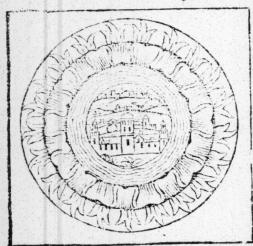
Dzmon



syzon an emploery dyfferred, for Osyzon is the circle that denideth the partie of the skye that we se from that under the earth that we se not. Also Osyzon is a circle that moveth not, but as we move fro one place to another, but emploery turneth continually, for one partie ryseth and mounteth over Osyzon, and the other part resconseth, and entresh under it, thus Osyzon ryseth no resconseth, but that that commeth above rysethe, and

that which goeth under resconseth, 98 eridie also reseth not ne rescoseth. Caui noctiallis the Diurnalicircle that ryfeth and resconseth regulerly, asmuche in one houre as in an other, and all in. rriit. houres. Zodyake the large circle and oblyke whereon the france byn, tyfeth and resconseth all on a dave natural but not requierly, for it ryseth more in one houre then in an other, for that our Dayzon is oblyke, and deuydeth the zodrake in two partes, wheref one is ener ouer our Dapton, and the other buderneth. Thus halfe of the francs epfeth ouer our Dayzon euery day artificiall, be it Chozte oz longe, and the other halfe by nyaht, wherfoze it behoueth that in the dayes that be chozter the the nyahtesthe lygnes ryleth fooner, and in longe dayes moze at leyler, and thus the zodyake ryfeth not regulerly in these partyes as the Equinoctiall. but there is double variacion, forhalte of the Zodyake that is from the beavnnynge of Aries buto the ende of Airgo all together taketh as much tyme in rylynge as halfe of the Counoctiall that is byit, and they bearn to ryle in a moment, and ende in a momente alfo. But this halfe of the 30 drake ryfethe fooner in the begynnynge, and this halfe of the Equinoctial moze at levfer, and this is called there obliquement. Also the other halfe of the sodrake that is from the beginnings of Libra buto the ende of Difces, and halfe of the E= quinoctiall that is by it, begynneth and leueth to ryle together, but the Couis nectiall in that party in the beavinginge ryfeth fooner, and the sodrake moze at lever, and this is called rylvna directely. And whether that ryleth looner the Controctiall or the 30drake, vet alwayes they ende together. Example of the two mournaes afozefarde, as yf two men went from London to Mynd= foze, and departed bothetogether, and that at the begynnynge the one go falt and the other foftely, he that goth fall chulde be fooner in the mydway then the other, but of he that went fall to the modway go loftly, and the other fall, they Chalbe bothe at once in Myndfoze. Alfo the halfe of the 30dyake from the begynnynge of Cancer, buto the ende of Saguttary in ryfynge bereth moze the balfe the Counoctiall, so that this halfe ryfeth all ryght, and the other halfe of the 30drakery (eth oblykely.

Tofthe deupfyons of the earth, and of the regions. Capitulo. excit.



FIrst of we speke of the flerres a knowledge that Shepardes hane, we wolfap of the deupfion of the earth, a of his partics afs ter they opinion. Wherfoze it is to be noted that the crth is roud. Atherfore as a man gothfro one courrey to another, behath other Dapzon then he had, a there ap: reth other parte of the fare, a if a man wet fro feptemtrio ftreiabt toward modar, the pole Artike tohim Chalbelelle repfed, that is to lay, more nigh approclining to to the earth, and if he went cotra tywyfeit thulde be moze revied.

that is to lay, apperrug bygher, atherfoze of he went towarde mydday buder a Meridien whele that the pole Artyke were leffe repled over his Dayson by the rrr. part of one of the . bi. parte of the arke Meridien, he chuide palle the rrr. part of the. bi. parties of halfe the circuite of the earth, and to him the pole shulde be leffe revied by one dearce, or to the contrary tyl it were more revied of one degree, the he thuide palle one degree of the circuite of the earth, of the which al the Degrees together bin. CEC. lr. And one Degree of the earth con terneth.rim.leges ca balfe ozthere about, a cuery lege is two myle. Indas the spece of the skye is devided by the foure less entries in frue parties called zones, so the earth is devided into five regies, wherof the first is between the pole Artyke athecircle Artyke. The fecond is betwenethe circle Artike athe Cropike of fomer. The third is betwene the Cropyke of fommer & the Cro. pyke of wynter. The fourth is between the Troppke of wynter and the circle Antartike. The frith betwene the circle Antartyke athe pole Antartyke. Of the which parties of the earth some Shepardes fay that the fyst and the fyfth bin inhabitable, for they ouer great coldnelle, for they bin to farre frothe fon. The thy 2de that is in the myddle is to nere under the way of the fonne, and is inhabitable for the great heate. The other two parties, the fecond a the fourth be not to nere ne to farre fro the sonne, but be moderate in heate and colde, and therfoze they byn habytable yf there be none other lettpige, and pole that it be true, yet it ig not possible to passe ouerthwarte the regron buder the wave of the forme called sone, turned to go fro the feconde to the fourth, for forme she pardes wolde have paffed that wolde have thewed of it, wherefore they fave that there is no region habyted, but the seconde toher in we and all other byit.

Of the variation that is for dyuers habitacions and regions of the earth. Capitulo. rervii.

Shepardes

Pepardes fay that if it were possible that the earthewere inhabited al about, a pose the case that it were so suff they that inhabite under the Equinoctial have always the dayes athe nightes egal, a have the tipoles of the world at the ticorners of their ogyzo. a may feat the firres when they fe the two poles, the fonne passeth twyle in a yere once them that is when it parteth by the Equinoctials. Thus the some is to them the one halfe of the vere towards the pole Artike, a the other halfe toward the other pole, a increase they have two wynters ma yere without great cold one is when we have writer, 4 the other when we have fommer. Seblably they haue two fommers, one is in March when we have prime time, athe other in Septembre when we have haruelt a by this they have iii. foldices, two hye when the some passeth by they yenych, and two lowe when it declyneth one may of other. A thus they have foure birbles of hadowes in a pere, for when the lonne is in the Equinocces twile in a yere, in the morning they Chadoines bin in the Occident, and at nyaht in the Ozient, and then at noone they have no hadowes, but when the fonne is in the figures feptemtrionalles they thas dowes bin towarde the parties of the lignes merydyonalles, and fo agepnes warde. Secondly they that inhabite betwene the Equinoctiall and the Cropric of former have in lykewife two formers a two writers. a foure thas howes in a vere, and they have no dyfference of the fyalt, faue that they have langer daves in sommer, a chozter in wynter, fozasthe Equinoctial lengeth in lykewrie doth the dayes of commer, & in that partie of the earth is the treft clymate and almost balte of the seconde, and is named Araby wherin is Ethi oore. Thirdly they that inhabyte bnder the Troppke of somer haue the some ouer they heades a the day of the Soldice of Comer at noone, they have their thadowes finaller then we have, and there is a party of Ethyoppe. Fourthly they that bin betwene the Tropike of lomer and the circle Arty ke baue longer Daves in formmer then the abouglar de, in as muche as ther be farther fro the Eguynoctiall, and hoster in wynter, a they neuer haue the fonne ouer they? beades, ne towarde septemtryon, and that parte of the earthe we inhabyte. frithly they that inhabyte buder the circle Artyke haue the Eclyptyke of the 300 rake to they 203 year, a when the sonnets in the folityce of somer it rescon feth not, and thus they have no nyght, but naturall dayes of . criffi. houres, So Eblably when the fonce is in the folityce of wynter it is naturall Dave when they have continually ght, and that the some erseth not to them, Spriely they that bin betwene the circle Artyke a the pole Artyke haue in Commer Dy= uers naturall dayes that byn to them one days artyfycyall without myaht. And also in wynter be many natural dayes, which is to them alwayes muht, and the mozethat it approcheth the pole the moze is the artificiall Cap of foms merlonge, and dureth in some place a weke, in other a monthe, in other two, in other three in other more, a proporcionally the night is greater, for some of the fignes byn ener on they? Dyron, and some alwayes buder, a as longe R.III.

as the some is in the signes above it is day, and whyle it is in the sygnes broderneth it is night. Seventhly they that inhabyte right under the pole have the some halfe of the yere on theiz Dzyzon, and have continual day, and the other halfe of the yere continual night, and the Equinoctial is their Dzyzon that devide the signes, bi. above and, bi, benethe, wherfore when the some is in the signes that bin hye, and towards them they have continual day. Individual in the signes towards myddays, they have continual night, and thus in a yere they have but one day and one night. And as it is say be of that partie of the earth towards the pole Artyke, a man may be understands of the other halfe, and of the habitations towards the pole Antartyke.

The diurtion of the earth, and onely of the parte inhabyted.

Departes a other as they beuideth the earth inhabitable in, his.

parties that they cal climates & the Diamerous. The fecond clis mate Diaciens. The.iii. Dalirandire. The.iii. Diarhones. The.b. climate Diaromes. The. bi. Dabouffines, athe. bit. Diaripheos, of the which eche hath his logitude determined, & the latitude also. The never they bin to the Equinoctial the longer they be ann larger, a procede in longitude from Drient to Decident, ain latitude from modday to Centetrion. The first climate after fome Shepardes contevneth in length halfe of the circuite of the earth, that is two bundred thousand and, tiff. hundred myle, ait bathan bundred thouland a two bundred myle of length. The feconde. & fo of the other, for the leftinge of the earth comminge towarde fentemtrion. To bonderstande what a clymate is after the favinge of She pardes. A clymate is a space of earth egally large, wher of the lengthe is from Dzient to Dccidet, athe breadth is comminge fro mydday, a fro the earth inhabitable towarde the Equinoctial drawinge to leptetrion as much as an ho rolege or clocke changeth not. for in earth habitable the clockes changeth, bit times in the bredth of the clymates, it is of necessitie to say that they bin, bif. & where the variacion of hozeleges is, there is the aduerlitie of clymates, howe be it that suche pariacion properly qualit to be taken in the myddes of the clie mates a not at the beginninge in the ende for the prorimite a convenaunce the one of the other. Also one clymate bath alwayes a day artificial of sommer Chorter or longer then another climate at this Day Cheweth the Difference in the myddes of every clymate, better then in the myddes oz at the ende, the whiche thinge we may lengibly knowe at eye, a therby judge the Dyfference of the clys mates. And it is to be noted that buder the Equinoctiall the dayes and the myahtes in al tymes are egal eche of. rii, houres, but communa towarde feptes trion the daves of sommer longeth, a the wynter daves thouteth and the moze that one approcheth septetrion the more wareth the dayes in such wife, that at the fine of the last clymate the dayes in sommer bin longer by thre houres and an halfe

anhalfe, then they be at the bearnnynge of the fratt, and the pole is moze reve fed hy. rrrbui. Dearces. At the beginning of the fraft clymate the longest bay of fomer bath. rit. houres and rib minutes and the pole is revied on the oave ron. rii. Dearces and.rlb. minutes and in the myddes of the clymate the ionelt day bath riii. houres. & the pole repled. roi. Dearecs and the latitude dus reth buto the longest day of commer, that is rist, hours and, rb. minutes & the pole revied, rr. degrees and an halfe, the which largenes is. CCC. rl. myle of earth. The seconde climate beginneth at the ende of the frest and the middes is there as the day bath, rill, houres a an halfe, and the pole is repfed oner the osvzon. rrini. Dearees, and. rb. mynutes. And the latytude Dureth buto there as the longest day hath, rif. houres, and. riv. minutes, a the pole is revied, revii. Degrees and an halfe, and this largenes contevneth of earth To of . myle iuft. The thy declymate beginneth at the ende of the feconde. and the middes is there as the day bath. rin. houres, a the pole is revied. rrr. Degrees and.rib. minutes, and the latitude extendeth butothereas the logel Day hath, rini, houres and, rb, minutes, and the pole is revied, rrini, degrees and.cl. minutes. The fourth clymate at the ende of the thyzd and the middes is there as the longest day bath. rin houres and an halfe, and the pole is reve fed, erhi, degrees and, er, monutes, the latitude dureth buto there as the long nelt day hath, rui, houres and, rib, mynutes, and the pole is revied, rrr. hes grees and the largenes conteyneth of earth. CCC. myle. The fyfth climate heginnethat the ende of the fourth and the middes is there as the longest day hather houres, and the pole is rerled. ti. degrees and tr. minutes, and the latytude dureth buto there as the longest Davehath.rb. houres and. rb. mys nutes and the pole is repled. rlui. Degrees and an halfe, and the largenes con tevneth of earth. C. dit. myle. The. vi. clymate bearnneth at the ende of the frith, and the middes is there as the longelt day hath, ru, houres and anhalfe and the pole is revied ouer the ogyzon, rlb. Dearces and rruit minutes, of the which the largenes durcth unto there as the longest day hath. rb. houres and rib, monutes, the which elargenes conterneth of earth. C. rii. myle. The but cly mate bearingth at the ende of the firt, and the myddes is there as the longelt day hath, rbi, houres, and the pole is revied, ribit. Degrees and, rl. monutes, the latytude extendeth butothere as the longelte dave hathe, rhi. houres and ru, mynutes, and the pole is repled. I. degrees and an halfe, and the largeues of the earth conteyneth. C. lerebi. myle.

Tamarucylous confederation of the great binders flanding of Shevardes.



n

f case were after the legth of the clymates one myght go about the earth fro ozient to occide to his firste place, some shepardes say that this copasse may almost be made. Saying that it a man went this copasse in, ric. natural dayes going regulerly toward occide the sain.

and began nowe at midday, he chulde paffe eucry day natural the, rii, part of the circuite of the earth, abm. rrr. degrees, whereof behoueth that the fonne make a course about the earth and .xxx. decrees ferther oz be be retourned on the mozowe at the merroren of the layde man, and lo the layde man chulde have his bay a nyaht of. groi, houres, and thuld befarther by the. rii, part of a natural day then if he reded hym, wherfore it foloweth of necellitie, that in rii. naturali dayes the fayd man chulde onely haue but.ri. dayes a.ri.nightes & formivhaticile, & that the forme thuld lyout bym but, ri.tymes, & resconfe, ri. trines, for, re. daves a. ri. nyabtes, enery day and nyabt of revi. houres mabeth, rii, naturall Dayes, cehe Day of, rrini, houres. By femblable confideras tion behough that an other man that thuide make this course goinge toward ozient hauchis pay and nyaht Chorter then a naturali day by.ii. houres, then his day and night thulde be but of. rit houres. Then if he made this course in lyke space, that is to say in. in. Days a somwhat more. Thus ye John made the course towarde Occident, a Defer towarde Quent, athat Bobert abode the at the place fro whence they departed the one as fone as the other, and that they meete at Robert both together. Deter wolde fay that he had two dayes a two mahtes meze then John, and Roberte that hath refted a daye leffe then Deter and a Day moze then Tohn, howe wel that they have made this course in. ru. naturall dayes, or anhundred, or intenpete, all is one. This is a ple faunt confideration amonge Shepardes, howe John and Deter arriveth in one felfe day, put cafe it were on fonday. John wolde fay it is faterday, Deter wolde far it is monday, and is obert wolde far it is fonday.

Of the Pomell of the skyes a sterre named the sterre of the north, nere the which is the pole Artike called septembrional. Cap.xxxviii.

fter the abouclay de this ngeshere wyll welpeake of some sterres in perticular. And syste of them that Shepardes nameth the Posmel of the skies of sterre of the north, wherfore we ought to know that we se sensible the skye tourne from Drient to Occident by the diurnal moung, that is of the first mobyle, which is made on two

poyntes oppostes that byn the Poles of the first modyle, which is made on two poyntes oppostes that byn the Poles of the skye, of the which one we se, and it is the pole Artyke, and the other we se not, that is the pole Artyke that we se mydday, which is alway by d under the earth. By the pole Artyke that we se is the sterre most approached that Shepardes call the Poincell of the skye, the which they say is the hyghest and most estediate from vs, and by the which they have the knowlege that they have of the other sterres and partyes of the skye. The sterres that bin by the say de Poincelgo never under the earth, of the which bin the sterres that maketh the Charyot, and diverse other, but they that bin serre from it goth sometyme under the earth, as the sonne, the moone and other planettes. Under this Poincell directly is the angle of the earthe, in the place where ageyns the sonne is at the hours of mydnyght.

C Df Indzomeda a Gerrefvred.

Taries is a figure hote and daye that governeith the head of man and the face and the regions, Habylone, Herry, a Araby. And figurheth small trees, and under hym at the rul. degree ryseth a sterre fyred named Andromeda that Shepardes fygureth a mayde in her heare upon the brinke of the sea, set to be decoured of the monsters of the sea, but Perseus son of Jupiter sought with his swerde ageynst the sayde monster and slewe it, and then the sayde Andromeda was deducted. They that bin borne under her Constellation by n in daunger of pryson, or to due in pryson, but y sa good planet take regarde, they scape not death and pryson. Aries is the eraltacion of the sonne, at the, rix. degree, and Aries is the howse of Mars with Scorpio wherinhe is moste.

Taurus hath the trees, plantes, and ympes, and governeth of manthe necke and the theore bol, the regions, Ethiopy, Egipt, and the countreabout, a under the crii. Degree ryleth a fterre fyred of the first magnitude that She pardes call Derseus ion of Jupiter that smote of the hed of Deduse that made at them to dyethat behelde her, and by no maner they might eschewe it. She pardes say that whe Nars is consopned with this starre, they that bin boxne under the consessation shall have their heades snytten of if god shape not remedy, a sometyme they call this sterre love of the sweede, a signire hym a man naked with a sweede in one hande, a in the other the head of Nedule a lokely not on it. And Taurus is the crastacion of the moone in the thyrde degree.

of Of Ogrzona Gerre fpred and his felomes.

C Geministrynyspethlarge, good courage, wyt, beautie, clergy, and gouerneth of man the chulders, armes, and handes, and the regions Jugen, Armo ny, Carrage, and hath the small trees. And under the roisi. Degree eysethe a sterre spred named Dayson, and with it. rrvi. other sterres, and is sygured a man armed in mayle, and a swerde gysde about hym, and significth greate capytagnes. They that his bosne under the constellation him in daunger to be slayne by treason, if good fostune be not with them. Gemini and Litego but the houses of Aercury, but Litego is 11, in which he togeth moste, and Geminion the thysde dearce is the exaltacion of the dragons heade.

of Of Alhaboza fterrefyred.

Cancer domineth the longe and egall trees, to the body of man the breft, the harte, the stomake, the syde, the lyghtes, and the longes, the regions, Armony the lyttle, the region of Drient. And there reset honder it in the eight degree a sterre syred that Shepardes call Alhaboz, that is to save the greate dogge, and they save that they whiche bin bozne under the constellation, and that be in the ascendynge or the myddes of the skye it significant good fortune, and if the moone be with it, and the partye of fortune, be that it shall be shall not be very ryche, and Cancer is the house of the moone, and is the evaltation of Jupiter in the .rv. degree.

Ofafterre fyred named the Lyons harte.

Theo hath the great trees, that is to lay be lignoureth over them, and lignifeeth an halfy man ful of anger and of anguilhe, tof the body of man it behold beth the hart properly, the backe and the lides, and of regions artitly brothe ends of the earth habytable, and under the treut. Degree tyleth a derrefyred named the Lyonshart, they that bin borne under the coltellation as she pardes lay thall be mounted in hye lignouryes, or ingreat offices, and after wards thall be deprived or put downs and be in danger of they rivues, but if lome good planet beholde the layde fierre they may be laued. Leo is the house of the lonne, and Aries is the evaluation of the lonne as it is layde.

Of the flerre tyred named Debulule, and or an other named the golden cuppe.

T Tirgo governethall that is lowen on earth, and fignisyeth a man of good rourage, phylosophie, largelle, and of all maner of sevences, a kepeth of man the belig a thentrayles, and the regions Algeramita, Ale, that is a regyon by Jerusalem, Eufrates a the yle of Spayne. Under the longitude oz. rv. degreerysetha ster fixed named Pebuluse oz tayle of the Aton, a is in the septetrional latitude of the sayde signe of Lurgo. Under the which signe ryseth an other fyred sterre whiche Shepardes call the golden cuppe, and is in the triffectore of the sayde signe towards the partie meridionals. The which sterre is of the nature of Uenus and of Mercury, and significant that they which e be bozne boder the sayde consellation to knowe of thynges worthy and sacred.

The Poike elpyke a fterre fyred.
The the lygne of Lydia that domyneith the great trees, and lygnyfieth Juffre, and of a man it governeth the regnes and the nether parte of the belty, and regyons the contrey of Romany, and of Greec. Under the rollie, degree ryfeth a fterre fyred that Shepardes call poike elpyke They that bin boine under the confediation bin well thapen, and bin honeth, and do thinges that folke marucyle on and recoyleth, and lygnyfiethe rycheste by honethe and pieceous marchaundyse, and byn commonly loued of Loides and Laddes, and Lidia is one of the houses of Tenus and Taurus the other, in the which the reto, both moste. And is the evaluation of Saturne, for the wether beginneth to ware colde in this monthe of Septembre, and Saturne is the flanette and Loide of colde, that evaluation when he entreth into the sygne of Lidia.

Of the Crowne septemiry on all a sterre fyred.

The Scopion domineth the trees that bin of longitude and largeness a significant falleness, and of the body of man governeth the prince places, at the regions of Heberget, and the fielde of Araby, in the seconde degree ryseth a sterre that Shepardes call the Crownes eptemicionall, the which either it is in the ascenginge in the myddes of the skye giveth honoure and eraliacy on to them that by n borne boder the constellation, and specially when it is well beholden

beholden of Sol, the Scozpyon is one of the howles of Mars, in the whiche he reioyleth molt, and Aries is the other, and is the lygne wherein Mars beginneth to fall from his exaltation.

Of the Scozpyong herte a Berre fyred.

The Sagutary lygnyfyeth man full of engynand wyle, and governethe the thyghes of man, and regions Ethyoppe, Paharobem, and Tenych. Under his fyild degree rifeth a fterrefixed of the first magnitude, the which She pardes call the Scozpyons herte, which when it is well beholden of Jupiter of Tenus, it reyleth them that bin bozne under his constellation to greate homoure and rycheste, but when it is entil beholden of Saturne of Mars, it putteth them that bin bozne under it to povertie. The Scozpion is the house of Jupiter, in the which he reisyceth most and Pisces is his other house, and so is the layde Sagitary the eraltation of the Bragonstayle.

Of the Avenge Calea fterre fyred.

Capricornus lignyfyeth a man of good lyfe, wyle, yrefull, and of greate thought, and governeth the knees of man, and the regyons Ethyopye, Araby, Gehamen, and to the two leas, and bnder his. rrbiti. degree cyleth a fter that Shepardes call the flyenge Eglethat lignyfyeth the loveraygne Emperours or kynges. They that byn borne bnder his constellation when they bin wel beholden of the sonne and of Jupiter, mounteth in great lignouries, and byn loved of kynges and prynces. Capricornus and Aquarius byn the houses of Saturne, but he recoyleth in Aquary most, and the sayde Capricornus is the exaltacion of Wars.

Of the tythe meritionall a sterre fyred.

Tunder Aquarius that kepeth the legges of man to the ancles of the fete, at the regions Pasenoth, Alempha, a parte of the lande of Alphege, and a part of Egypt, in the. rri. degree ryleth a sterre that the partes call the fythe meritional. They that bin boxne under his constellation bin happye in fythynge in the sea of Adydday, and under the. ir. degree of the sayde signe rysethe the Polphyn that significeth loodshyp on the sea, pondes, and ryuers, and as it is

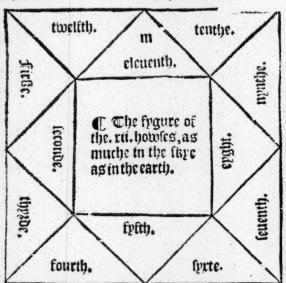
lapde Aquarius is the house of Saturne in the which he reioyleth.

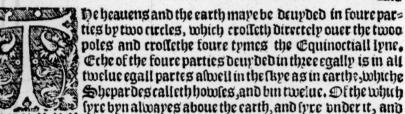
Df Pegalus that lignyfreth the horle of honour a fleree fyred.

Thickes governeth of man the feete, and lignifyeth a man lubtyll, wyle, and of dyners coloures, and hath regyons Tabralen, Jurgen, and all the habyetable partye that is leptemtrion, and part of Romany, and under the.ru. degree of the layde lygne ryleth a fterre that Shepardes call Pegalus, that is the horle of honour, and the fygure in forme of a fayre horle. They that byn borne under his constellation shalbe honoured amonge greate Capytaynes and Lordes, when Clenus is with it, they be loved of great Ladies, if the laid sterre be in the myddes of the skye in the discendynge, and Pisces is one of the houses of Jupiter and Sagittarius the other, in the which he reicyseth most, and the layde Pisces in the. privil, degree is the exaltacion of Tienus.

Of the deciption of the. rii. howses, aswell in the earth as in the heavens. Capitulo. rrive.







thefe howles moueth not, but byn alwayes eche in they place, and the lignes and planettes passeth by them alwayes once in rrivin houses. Three of these howses byn from Depent to mydnyght gornge under the earth, the first, the seconde and the thyrde, wherefthe first under the earth, begynneth an Depent named the howse of lyfe. The seconde howse of substaunce and rychesse. The thyrde that fynytheth at mydnyght is the house of fraternitie. The fourthe that begynnethe at mydnyght commynge in Decident is named the howse of Patrymony. The systh followings is the howse of soies. The syst syngtheth in Decydent, under the earth is the howse of siekenes. The second begynneth in Decydent on the earth, and stretchesh towards mydday, sis the howse of Aparyage. The eight is the howse of beath. The night synthings at mydday is called the howse of faythe of relygyon and pylgrymage. The tenth begynnynge at mydday commynge towards Deient is the howse of how nour and of regalitie. The eleventh after, that is the howse of trewe frendes.

And the twelfth that fynytheth in Dzient on the earth is named the howfe of charitie, but this matter is dyffycyle, for Shepardes knowledgynge the nature and proprietie of enery of the layde twelve howfes, and departeth them lyghtly and luftyfeth of that is layde with the fygure prefent.

Thus endeth of the. rii. howees.

1

GW S

Claliter puer crescit in bentre matrissue. Pelmo mense crest cerebeum. Secundo crescunt bene. Tertio et Quarto, habebit omnia membea sua sed erit line anima. Quinto incipit vinere et multum grauabit matre suam. Secto circundabitur pelle et osla crescent. Septimo ungues crescent. Octano, crescet cor et omnia viscera preter iecur. Aono sciet mater si puer poterit bene nascian non. Decimo crescit iecur in puero de tunc bene comperabit inulicri si bene eneniet et puero an non que in iecoze irascat quod quam cito habuit iccur tam cito nascetur vel morietur.

See of the see

1

(A) (C) (A)

1 A quibus pertibus corporis hominis funtspiritus et intellectus. Intellectus dicitures ele fronte. Memoria urcerebro. Ira in felle. anaricia ur iccore. timor in corde. halitus in pulmone, cogitacio. in benis, quia plene redemus, felle iracimur. corde fapimus, iccore amamus, quibus quatuor elemētis constantibus integrum eleanimal.

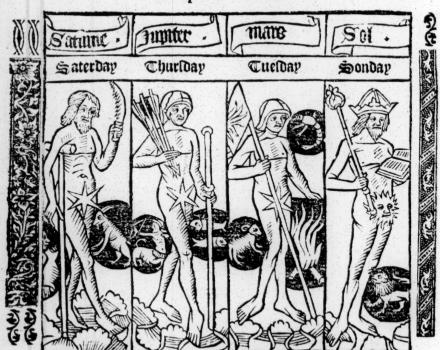
esso.

Of the. rii. lignes, which be good or bad to take fourneys by lande or by water. Capitulo. rrie.



A Ries is good, Caurus is not fo Gemmi and Cancer, well make thee glad But bewarehardely of Leo and Tirgo Libra for frendthyp, full harde is Scorpio Sagutary good, Capricorne peryllous Aquary by water good, elerkes proueth fo for belt is Pices, and mod plenteous.

Thowe the planettes raignein euery houre. Cap. fl.



E that wyll wete howe Shepardes knowe which planet raigeneth enery houre of the day and the nyght. And whiche planet is good and whiche is bad, ought to knowe the planette of the day and seke therfoze. The first tempozal houre of the some ristynge, that day is for the lay bplanet. The seconde houre is for the planet ensuringe. And the thyrde tor the other as they byn

bere figured by ordre, ait behoueth to go from Sol to Clenus, Aercury and Luna, then come ageyne to Saturne unto. rii that is the houre before the fon goinge downe, a incontinent after the son is downe beginneth the sirst houre of the night, that is for the riii. planet, a the seconde houre of the night for the riii. and so unto. rii. houres for the night, that is the nexte houre before the some explyinge and come directly fallyinge upon the rriii. planet that is next before that of the day folowinge. And thus the day hath, rii. houres, and the night, rii. also, the which be temporall houres, different to the houres of the clockes, the which be artificials. Shepardessay that Saturne and Mars be early planets, Jupiter and Tenus good, Sol and Luna halfe good and halfe early. The party toward the good planet is good and the party towarde the cuyll planet is nought. Aercury contoned with a good planette is good, and with an early planet he is nought, and they understande this as to the inastinences good or early that by nof the sayde planettes here followinge

The houres of the planets bin different to the of clockes, for the houres of clockes bin egall at at tymes eche of tr. minutes, but they of the planets when the dayes and the nyghtes be egall that the some is in one of the Equinoctes they be egal, but as some as the dayes lengtheneth or theyteneth, so both the naturall houres, by this it is convenient alway for the day to have rictemporall houres, and the nyght also, and when the dayes belonge, at the houres longe, and when the dayes byn thost and the houres they, in lyke wyse is the night, and nevertheless an houre of the daye, and an houre of the nyght together have species enynutes, as many as two houres artyseyalles, for that the one leaeth the other taketh. Indicate we our planettes, fro the some rysinge, not before but othe some goginge downe, and all the remenaunt is nyght.

T Brample of that which is abouefar De.



a @ Decembre the Dayes have but but but but houresarty frevalles of clockes, and ther haue.ru. tempotals. let the.bill. boures artifis cialles be deuvded in. rit. egal parties, and it Chalice tu. trmes.rl. muntes. & cuery partie Chaibe a tem pozalihoure that chalbe of. il.minutzsandno mo. Thus in Decembre the tepozal houres of the day haue but.rl.minutes.but the houres of the nyaht hauefoure score. for in that tyme the nyahtes haue. rbi houres artyfy= cyalles, the whiche deup= Dedin.rii. partes bin. iii. score imprutes for enery tempozall houre. Thus

the houres of the nyghtes in Decembre have fourescore mynutes, and rl. sor an houre of the day, there byn syre score minutes in two temporal houres, as many as in two houres artificialles that be eche of rl. mynutes. In June is the contrary, in Hars, and in Septembre, all houres byn egall as the dayes byn in other monthes by egall portion. I With enery planette here afore from the sygnes, which be the houses of the sayde planettes, as it is a sorelayde. Capricornus and Aquarius byn the howses of Saturne.

Saginarius,

Sagittarius, and Pilces, of Jupiter, Scozpius, and Aries, of Mars, Leo of Sol, Taurus, and Libza. of Tlenus, Gemini, of Mercury, Cancer, and of Luna with other ligny freations that wolde be longe to recounte.

There after foloweth the nature of the.bii. planets with the disposptions of the laydeplanets after the layinges of experte Shepardes.





I fonne thou thalt bnberftande That to anorde all Idlenes This matter oft thou take in hande To rede of Shepardes bulynelle And specially of the planettes leuen Df Pars, and Saturne that is full bre. Allo of Sol, the myddle heaven And boder hom Tlenus, Luna, and Dercury Forto knowe they natures all In fotheit is a great cunnynge and thewe what may befall When euery planet is raygnynge By they workinge oft we byn moued To love luft, and playes of tolitte And by fome of them as clarkes have proned They Apre be to thefte, murther and bilitie Some be good, some be bad berely Some be not comfoztable to man ne bealt,

Some



Some hote, some colde, some mort, some day, If three be good, foure be worse at the least.

Saturne is hyest and coldest, beinge full bad And Mars with his bluddy swerde, ever redy to kyl, Iupiter very good, and benus maketh lovers glad Sol and Luna, is halfe good and halfe yl, Mercury is good, and evill verely And here after that thou knowe

Which of the seven most worthy be
And who reygneth hye, and who a lowe

Of every planettes propertie

Which is the best amonge them all

That causeth welth, sorowe, or sinne

Tary and here sone thou thall

Speke softe, for nowe I because.

I Df Saturne.



Coppose pilolum uncus luperculis.

@ Bere begynneth of Saturne the hreft of the. bii.franes.



Aturne is the hyelf planette of all the, vii. he is myghty of hymielfe, he gyueth all the great coldes and waters, yet he is day and colde of nature, and he commeth into Cancer, and his chiefe lignes bin Aquary and Capaicoane, and he compalleth all the other planettes. For Saturne is nerte buder the first mobyle, that is, buder the crystall skye, the

which mobyle moueth marueioully, for some Shepardes say that he causeth by hys mouynge all other planettes to moue, and moueth the mobyle aboue.

Saturne is so bye that Shepardes can not wel measure it. For so hye reason hath power and no farther, and therfore it is more then. rrr. yere or he maye renne his course. When he doth raygne there is much thest viet, and little that ritte, much lyinge, and much lawringe one agerust another, and greate presonment, and much debate, and great sweryinge. And much plentse of corne, and also much plenty of hogges, and great trauarle on the earthe, and olde solke shalke very syckely, and many descases shalt asign camonge the people, and specially in the chiefe hourse of Saturne, and therefore this planet is sychetoto age, as harde, hungry, suspicious, and conclous, that seldome is content with any thynge. For Saturne is enemy to all thynges that groweth and bereth lyse of nature, for the colde and somy bytternes of his tyme.

C Df his proprieties.

E that is borne binder Saturne Chalbe falfe, enuyous, and full of debate, and ful of lawe, and he Chalbe cunnynge in corpinge of lether, and a great eater of bread and flethe, a he Chalbane a Crynkinge breth, a he Chalbe heavy, thoughtful, and malicious, a robber a trotter, and ful of coverous, a rethe Chalbene coun

ceil well, and be wyle in councelynge, and he thall loue to fynne wylfully, he halbe a great freaker of tales, juftes, and Cronicles, he hal have lyttle even. blacke heare, great lyppes, brode chuldred, a chal loke Downewarde. De chall not love fermons, ne to go to the Church, and beware of his handes, and bes holde the ratell and aboue his cares the planet Doth raigne. Ind the chyldzen of the faybe Saturne chalbe great langelers, a chyders, blacke a lene in the face, thinne bearded, euplianguaged, they thalbe ful of lawe and bengeaunce and mylneuer fozarue tyll they be revenged of they quarell, and lyke as the planet Saturne is colde, and caufer of great froftes and fnowes, femblabiv & he that is borne bider bym chalbe colde in charitie, and not milericordious and mercifull, but bengcable, and wyll neuer be entreated. and also they halbe great curfers, and bere malyce longe in they myndes and not forget it, and they loke to be obeyed and to have greate reucrence, and commonly well prave them felfe, and talke to them felfe, and laugheat they owne concepte, and all euplies thall growe in them, and about all coloures be thallone blake colour beft. The planet of Saturne gouerneth of man the ratelland as bouethe eares as it is afozefayde, and this planet is cause of hally death, for bycaufe that he is Dave and colde of nature, and therfore he is lykened to mes lancoly, And the fayde Saturne raigneth in Aquary, Capsicozne, and Cancer, but fpecvally in Aquary and Capzicozne.

CDf Jupiter.

The Shepardes Kalender. O Dfthe noble planette Jupiter.



A Jipfeer fignificat hominem habstem album tu dose in facie, habente oculos non propius nigros naves non equares et dreues caluum, in aliquo det itium habente nigridinem pulchte cature boni anti mit bonis moridus pulchte corporis homineque har benten magnos oculos pupilià lata batba crifpam



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Ext after the planet of colde Saturne is the noble planet of Jupiter, the which Jupiter is bery pure and clere of nature, and not very hote, but he is all vertuous. And there is fyred in Jupiter two noble lygnes of love, the one is Pilces, and the other is Sagittary, lignes of none envil, ne buhappynes, this planet may do none envil, he is belt of all the other leven, he kepethe the lyver of man

and maynteyneth it toyoully, and evermoze this planet both good, and with-in. rit. yere or there about he palleth all the twelve lygnes.

Of his proprieties.



De man that is borne bnder hym thall love clenlynelle of body, and wyll not ble to speke of rybawdry, and harlot try, he thall ever love relygion, and bertuous lyuynge, he shalbe personable of body, he shalbe perfyte in all maner of mesures bothe large and longe, he shall be whyte in the bysage medied with a syttle rednesse, large browes, he shalbe a farre speker, and saye well behynde a person, he

shall love greene coloure and graye, he shall be happy in marchaundyle, and shall have plenty of golde and spluer, and he shall love to synge and to be hosnelly mery, and of man he governeth the somake and the armes,

of Mars.

nes Detionedans habentem orulos croccos hozete bilis afpeceus audacem habentem in pede lignum bel maculam hominemque ferocem habentem acuz Stare Eignificat hominem rubenin, habentun capillos tutos, tt faciem rotundam leuiter homi um alpectum luperbiam leuitatem et audaciam.



De planette of Mars is called the god of battel and of all warre and he is the thribe planette, for he revenes next buder the gentyli planette of Tupiter, This planette Mars is the work of all other, for he is hotte and drye and fryreiha man to be bery wil full and halfy at once, and to buhappynelle, one of his france is

Arres, and the other is Scozpio, and mole hers in those two sygnes. De causeth all warres and battaples, this planette ftyzreth men to bere wepons? as murberers, daggers, fwerdes, bylles, oz bowes, oz fome other wepon of Death, and wolde euer here of frahtinge. Therfoze let euery man beware of the dayes of Bars, and in his chiefe houres that no man fright, for without Doubte of God helpe hym not be shalbe maymed og slayne. Also the houres of Marsis peryllous meetynge with thenes for dredde of fleringe of true men. And Saturne mounteth into the crabbe, and goeth aboute the. ru. lignes in two pere, and thus he runneth his courfe.

Of his proprieties.

E that is borne under Mars in all unhappynes is experte, he Chalbe a nozy Cher of great beattes, he is full of malyce, a cuer doing wronge, under Marsis borne altheues a robbers that kepethbre waves, and hurteth true men, and nroht walkers quarel pickers, boffers, mockers, alcoffers, and thefe men of

Mars causeth warre, murther, and battaile, they will gladly be sinrithes oz workers on Fron.lyght fyngred, and lyers, a great fwerers of othes in bengeable wyle, and a great furmyler a crafty, he is red and angry, with blacke heare, and lyttle eyen, he shalbe a great walker, and a maker of swerdes and

bearded, rounde bylage, and good to be a barber and letter of bludde, and to drawe teethe, and is peryllous of his handes, and he well be ruche of other mens goodes. And of the body of man Mars kepeth the gal and the raynes.

C Of the noble planette Sol.



et Sol fignif cat hominem habente colore inter ero i ceum et nigru id en fuscum tectu cum eubore breuis facure, eri pu caluum pulchri corporis capillos par rum eubcos i oculos aliquantilum croccos et mirtă habet naturam cum planeta qui cum to fuerit dum modo digni ofe habeat loch eus infequitur natură.

the some is a planet of great renowne, a kynge of al the planets, the some nozy theth energy age, and yet is he hotte and daye of nature, and the planet Saturne is to hym ful contrary, so the is energy colde, and the noble planet of the some is hotte, a grueth al light. If or when it is about the earth it is day, and when the earth doth thad owe the some it is night, much be we people bounde to lande God for that noble planet.

net, for he comforteth bothe man and beatt, fythe, and all fowles that flyeth in the ayre, all thyinge is glad of the sonne, the red role and fayre floures, after that the sonne goeth farre into the west they close them selves.

igat the tonne goeth tacke tito the well they clote the

C Ofhisproprieties.

Men a women that bin bozne under the some chalbe bery faire amuable of face, and they they chalbe tright whyte a tender, and well coloured in the bysage with a lyttle rednes, a they chal have a pleasure in they owne beautie, they chall chewe they lyues as

they were good a holy, but they halbe fecrete procests if they give the to religion, they halbe fortunate to great promocions, they halbe clene and good of fayth, and halbe governouse of other people, a if they be never so poore yet that they love hawkings and huntings with houndes and hawkes, a rejoyce to le it, the chyldren that is borne under the some thall desire honour and sey.

L.ui.

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ence, and thall fringe berypleasauntly, and they thalbe of courage good a dyligent, a thall delyze lozdethyp about other people, they thal grue wyle indges mentes, a they wordes thall sounde all swetely, a if he bere any office he that be lyberall, and he thalbe subtrim deedes of warre, and many that seke to him for councell, he thall have profyte by women, and he thall be in service with lordes, and by them thall have advantage for his wyledome, hys signes had be in the face, he thalbe small of stature, with crispe heare and balde on the heade, he will be seldome angry, and of all the membres in a mans body the some kepeth the harte, as most myghty planet about all other.

C Dithe gentle planet Tlenus.

Latenus lignificat holem albú trahétem ad nigcediné pulchi cozpozis et capillozí, habenzen paruam marillam, pulchios oculos « pulchiam facié, multos capillos habenté, ad albú confectum ruboze craffum et beneuolentem.



Trt after the sonne raigneth the gentyll planet Tenus, and it is a planet semynyne, and the is Lady over all lovers, this planet is moy than decide of nature, and her two signes is Taurus and Libza, and in them the hath all her soye and pleasaunce, the causeth in them, and on all men that bin relouse, and on women also, for relousy is but a love more dianate, as when a man or a woman loveth more ferventely then they thus he, for such wolde never be from the syght of they lovers, for if they be, anone they suspecte them, and drede for seare to be begyled. There is no man that loveth a woman by carnall affection, but it is by the influence of Tlenus, and but sewe men can escape out of her daunger. This planet Tles must runneth in, rich monethes over the rich signes.

De her proprieties,

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Hat man or woman that is borne under Aenus he shalbe a bery gay louer, pleasaunt and delicious, and most commonly they
shal have blacke eyen, and lyttle browes, red lyppes and chekes,
with a sinylynge chere, they shall love the voyce of trumpettes,
claryons, and of other mynstrally, and they shalbe pleasaunte

fyngers, with swete boyce, and ful of wanton toyes, playes, askoffynges, and thall greatly delyte in daunsynge, agambauldes, with leaping and springe pinge, and will be playinge at the chesse, and at the cardes and tables, and describe ofte to commune of lust and love, and course ofts wete meates a drinkes, as wyne, and be oft dronken, and ofte delyze lethery, and the beholdinge of sayze women, and the women of men in sykewyse. And be dede stechely sust oftentymes, they will delyze sayze clothes, of gaye coloure, and syne, with rynges of bantic and all vayne pleasure of the worlde, with sayze and rythe clothes, and pearles, and precious stones, they shall love showes with swete smelles, yet shall they be of good sayth, and they shall love other as welas the selves, they shall be lyderall to they frendes, they shall have serve chemics, yet they be drowne they shall be well proportioned of body, yf they swere it is true ye may belove them, and Tenus governeth the thyghes of man.

C Ofthe fayze planet Dercury.



C Deccurius lignificat hominë non multu albū, neg nigrū habētem colozē frontem eleuatum, longam facië, a nafū longum, barbā in maxilis, oculos pulchzos no ex toto nigros longofis digitos: atqs perfectum magistrum.

Ext winder Tlenus is the fayze planet Dercury, and it is malculine next about the moone, and there is no planet lower then Dercury, faue onely the moone. This Dercury is very full and dive of nature, a histwo principall lygnes by thele, Geministhe fyze that regneth in the armes and in the handes of man or of woman, and the other ligne is Tirgo that governeth the nauyll and the Comake of man, this planet is lorde of speche, in lykewyle as the Sonne is lorde of lyght. This planette L.iii.

Percury passeth accounteen the twelve ligner in three hundred and erght and thy rty dayes. Here after is the wed the disposition of the chyldren that but borne under the planette of Percury, of what condition they chalbe, as doctours of Accomony doth discusse.

T Dthis proprieties.

Hofo is borne buder Bercury thalbe bery fubtyl of wit, a thalbe a Deuoute perien to god, a have good conference, a faibe terp craf ty in many sevences, he with his wysedome a laboure that get hym many frendes alouers. De thali euer folowe a refeatto them that be of good maners, & Chalbe fortunate on the fea to ble the course of marchais dres, he walbe very gracious, a he had have harine by women, a when he is maried men that not fet fo much by him as they by before, he wil have areat love to ladyes a gentlewomen, but yet they thall not be maillers ouer him be well be a very good man of the Church or a religious man, the chal not lone to goa warfare, he wyllhatetheues and fwerers, and he thall gather greate goodes by his wyledome. If he be a man of the worlde, he chaibe peripte in feme hande crafte, he hall love well to preathe, and to focke farze rethornke language, a to taike of Phylosophy and Geometry, he Galloue wel wayting and to redeener in fraunge bokes, and to call accomptes of great nombres, and halbe a gare maker of ballades, fonges, mrters, and rymes, he halbe perinte in the arte of mulycke and loucit, he chail loue meluryage a metyage, # Walbe fome great clothmaker, be halbe fernaunt to fome greate Lozte, oz els a receauet of his money, he tall hauea bre fothed, a longe bylage, blacke eyen, and a thynne bearde, he halbe a great pleater in the lawe, and he wyll meddle with other mens deedes yt they do not well, and lay ageyntlett, and Mercury governeth the thy ghes, the flankes, and the belly.

Of the Adoone.



E Luna fignificat hominem albä confectum rubo: te iunciis lupereliis beniuole habencen oculos non ex coto nigeos facie retundam, pulchiam Aaturam, et in facie cius fignum in intio qd crefcie fignificat omne quod faciendum efi ce in plentudine quod die Acuendum quia dececcie.



Tis to be understande and knowen that the lowesteplanette of the lenen is named Luna, the whiche we call the
moone, the whiche planet is called femynyne or female,
and is called amonge shepardes the Lady of the night,
for the chiefely ght and elerenesse that is by night, is by
the presence of the moone, for the moone is much more
never appropriate or unto us then any sterre is, and therefore
the arrecty by much more light then the sterres doth; and

also the moone is Lady of moraure, and ruleth the sca by ebbe and flowe, the moone both takeher lyght of the sonne errictymes in a pere. And also the moone is colde and morate of nature, and her coloure is much sayer then sylver, and her chiefe howse is Cancer, and there is none of the other planettes that is so slowe, and goeth so syttle circuite as doth the moone, and the diftended into Scopio, and the goeth about the, richignes in. profit dayes, and then changeth, and is called newe.

Tich men and women as be borne bnder the moone Chalbelows

C Diher proprieties,

ly and feruplable, and bery gentyll. And pfit be a mayde cholde the thalbe bery thamefalte and womanly, and they thalbe well fauoured bothe man and woman, there faces halbe full and counde, and they halbe bery paciente folkes, and will fuffer muche wronge or they be revenged, and wyll be fofte of fpeche, and bery curterfe, and thail true honeftly with fuche as God thall fende them, and well haunte bertuous company, they halbe well four med of body, and haue mes ry lokes, and loue honeitely to be alad, and wyll lyne bery chaftely, and lone greately the vertue of clennelle bothe in worde and dec de, they hat elecherous talkers and fpekers of rybawday, they coloure thalbe myred but with a lyte tle reduelle, they chall gladly go arayed in many coloured clothes, and they thall fone fwete in the forhead. Allo they wylhane great defyze to be maifters and miltreffes ouer great fremes, rruers, and fluddes, and that deuple ma ny propre engrice for to take fy the, and to deceauethem, loke what they fav. it halbe true and fedialt, and they halbe bery honelte, and good goers on foote, a comfort ficke perfons, they thail love well to talke fometyme of macner leg, the p thall not kepe hatred longe in their mynde, they that appeale the people bider coloure with thier communications, alwell asother thuide Do with pluer. Honest women they thall love, they well hate harlottes and bros the les a chall northe theprehyldren op in bertue and good maners. And the lyabtes and the braynes of man is under the gouernaunce of Luna.

The Shepardes Kalender. Of the Physonomy of Shepardes.



Byzonomie of the which hath byn spoke a foze, is a science that Shepardes have foz to knowe the natural inclination of man a woman, good oz enyl, by dyners signes on the in beholdinge the onely. The which inclynation we ought to

folowe pfit be good. But if it be eupll by vertue a strength of inderstanding we ought to eschewe and anoyde it, as to the effecte, and to withstande the sayde eupli inclynations, shepardes bleth this sevence none otherwyse. The prudent, vertuous, and wyse man maye be all other as touchynge they maners otherwyse then they signes demonstreth and shewethin they reigne. Thus the thynges demonstred as to vice is not in a wyse man though the sygne be so, as an alessake of a sygne is sometyme hanged before a howse, in the which oftentymes is none ale. To home be it that a man by his wysedome and understanding so some not the eupli influences of the celestial bodyes that

bin boon bym, and yet he corrumpteth not the fygnes and demonstracions of the lapbe influences, but those sygnes naturally have signoury and Dominas cion on them, in the which they befor to have naturally that which they figned fre, though that a man haucthem or not. Wherefore Shepardes far that the most part of men and women followe their natural inclinations to byce or ber tue, for that the most part of them be not wyle and prudente as they ought to be, and they ble no vertue of they zowne myndes, but enfueth they lenfualitie. and by this the celectrall influence of the whiche is thewed by france ertery ours, and of such sianes is the sayde sevence of 10 hyzonomye. For the which it behoueth frast to knowe that the tyme is deup ded in .iii. partes, as it hath bin larde afoze, that is to wet. Daymetime, Sommer, Baruelt, and wenter, that byn compared to the foure elementes. Daymetyme to theapre. Sommer to the free. Paruelt to the earth, and Wonter to the water. Of the whiche foure elementes, every man and woman is formed and made, a without the which none may lyue. The freeis hotte & Daye. The agre is hotte & moyt. The was ter is mort a colde. The earth is colde and daye. Also they say that the person on whom the free Domineth is coleryke of complexion, that is to lay botte and Dave. He on who the avre domineth is languine of complexion, that is to lave hotte a mort. De on whom the water domineth is flumatike of completion. that is to fay more a colde. De on whom the earth domineth is melancolyke of complexion, that is to laye colde and daye. The whiche complexions they knowlege and discerne the one fro the other by sygnes that be sayde hereafter.

Of the foure complexions. Capitulo, rli.



He Colerike hath nature of fre hota daye, naturally is lene and sciender, couctouse, refull, halfy, bearnselse, folishe, malicious decritful, a subtyl, where he apply keth his wyt. He hath wine of the Lyon, that is to say, whe he is deconken he chydeth, feighteth, a commonly he loueth to be cladde in blacke, rustet, and gray.

The Sanguine hath nature of ayze hote and morth, he is large, pleteous attempred, amiable, habundaunt in nature, mery, lyngynge, laughynge, lyskynge, ruddy, a gracious. He hath his wine of the ape, the more he drinketh the meryer he is, adraweth to women, a naturally loueth hye coloured cloth. The flumatike hath nature of water colde and morth, he is heavy, flowe, fleepy, ingenious, commonly he spitteth when he is moved, and hath his wine

of the Shepe, for when he is dronken he accompteth hym felfe wyfelt, and he loueth molt are che coloure.

The melancoly hath nature of earth, colde and daye, he is heavy, couctous, a backbyter, malicious, & flowe. Dis wyne is of the hogge, for when he is dronken he desyreth slepe, & to lye downe, & he loueth cloth of blacke coloure.

The indgementes of mans body. Capitulo. rlii. D come to our purpole of spekinge of visible lignes, we wylbegyn to speke at the signes of the head. First we advertise that one ought to beware of al perios that hath defaute of mebers naturally, as of sote, had, eye, or other mebre, though he be but a creple, & specially

of a man that hath no berde, for fuch be enclosed to druces brees a cuple, a one ought to eichewe his company as his mortall enmy. Also & hepardes fav that much and plane heare figny freth a person prteous a Debonarze. They that have red heare, byn commonly veeful and lacke wyt, a bin of lyttle truth. Blacke heare, good by fage, a good coloure franyfreth perplone of Tuffree. Darde heare figny freth that the person loueth peace a concorde, a is of good a fubry! myt. 3 man that hath blacke heare a red bearde fianificth to be lerbe rous, difloyal, a a baunter, a one ought not to truft in hrm. The relowe heare a crifoc fignificth manlaughynge, mery lecherous a Decentul. Blacke beare a crifice fignifieth melancoly, lethery envi thought, a very large. Dangunge heare fignifieth wyt with malvee. Great plenty of heare in a woman from the eth boiltoufues and couetyle. A person with great eyes is flouthful, buffame full, inobedient, a weneth to knome moze then he both but when the even hor meane, not to byage noz to fmal, and that they be not to blacke noz to arcene fuch a man is of areat understanding curteple, faithful atrusty. A perso that is blere eved goaled, a fount fianificth malvee bengeaunce cautele a treas To They the which have great wo de even. 4 bath longe heare on their bromes and evely des fiantieth folythenes, har de of under fandynge, a robult myt. and but cuyll by nature. The persons which baue they even mound faft fro one froe to another a haththey frant harpe and quicke, fignifieth fraute, & thefre, and is of lyttle truft. The even that bin blacke-clere, and Chynynge byn the best and the most certerne, and significth wert and discretion, and suche a person is worthy to be loved, for he is full of truthe and of good conditions. The even that bun ardaunt and sparkelynge, sygnyfyeth Gronge harte, force. and pullaunce. The even that byn whytythe aud dethely, franyfyeth a perfon enclyned to byce, lecheryland full of fraude. Shepardes farththat when a person beholdeth often as abached, chamefafte, and ferefull, and that in hes holdpracett femeinthat he ligheth, and he hath small droppes appearinge in his even, then it is for certerne that fuch persons loueth and Desprett the melth of them that they beholde. But when any loketh in callynge his even afvne as ho mantonnelle, luche persons be deceptfull and purchaseth to areue homand fucheperfons will by thonour women, and they ought to be taken heede of, for furth lokes byn falle, lecherous, and deceauable. They that have final grayethe even and tharpe, fignifieth a perfon melancolpous, hardy, an envil fayer, and cruell. And yfalyttle veyne appeere betwene the even and the note of a wenche, they fay that it franyfyeth birainitie, and in a man fubtilitie of understandinge, and of it apere great and blacke it signifyeth corruption. heate, and melancoly in woman, and in man rudenelle and defaute of write. but that begne apereth not alwayes. But the eyen that bin yelowe and have no heare on the browes, franyfyeth myselry and envil disposition of body. Great heares and longe fignitieth rudeneffe, harde engrn, and lechery. The beeteled bromes fiantieth malvee, crueltie, lechery, and enuy. And when the

the browes bynthinne it francfreth subtyli engrne, write and farthfulnesse. Dolowe even and handringe bromes frantiveth a perfor full of envi favinge of envil thought, a great daynker, a commonly applyeth his mynde to maive A lyttle thoat bylage and a finall necke a lyttelklender note fygnyfyetha perfon of greate hert, hally, and refull. I longe note and he by nature france fre th promete and hardinelle. It thort revied note francheth halt mes lechery hardynelle, and an undertaker. A howked note that boweth to the bover lippe fignifieth malyce, decepte, butruth, and lechery. A great note and hie in the myddes liamfieth a wyle man and wel fooken. A areat nole with myde noles thaviles frankfreth alotony and vie. I red face and thoat frankfreth a perfonfull of tyot, Debate, and billovall. A hylane nevther to horte ne to longe. and that is not ouer fat with good coloure, betokeneth a man beritable, amia ble wyle, wytip, feruplable, Debonarze a wel ozdered in al his werkes. A fat bylace and full of rude fletthe fignifieth glotony, negligence, rudenes of myt and binderstandynge. Aftlender face and sommhat longe franyfreth a perfon mell abuvled in all his workes by good measure. A lyttleshort by lage of relowe coloure, frantietha person deceaurnge, butrue, malycrous, and full of harme. A bylage longe and favze lyany fyeth a man hote, byllovall, lovtes full, and ful of yze and crueltie. They that have they 2 mouth areat and by de franifieth rie and hardynelle. Albttle mouth frankfrethmelancoly, heaurs nelle, barde wytte, and cuvil thought. De that hath areat lyones bath a token of rudenelle, and defaute of wytte. Thrnne lyppes fignifiethlickerouse fie & lefraces. Teethe euen fet and thinne betokenethatrue louer lecherous and of good complexion. Longe teethe and great franyfyeth haftynes and vie. Longe ecres signifieth folly, butit is a signe of good memory. Lyttle eeres franyfreth lechery and thett. A person that hatha good borce welfoundringe is hardy, wyle, and well looken. It means boyce that is not finall ne to great. franyfyeth write, purueyaunce, truthe, and ryahtwyfeneffe. I man that fre kethhaltely is of value. A great boyce in a womanis an eurlifrane. A fofte porce lignificth a person full of enuy, of suspection, and lesynges. And ouersmall borce frankfyeth great harte and folly. Great borce frankfyeth haltynes and yee. I man that flyereth alway when he fpekethand changeth boice. is enuyous, nyce, dronkelewe, and euvil condicioned. A person that speaketh attemporately without mournae, is of perfyte binderstandinge, of good con-Dyeron, and of good councell. A man with a roufe byfage, rennynge even. a velome trethe is of lyttle truthe a traytour, and bathe a ftynkynge breth. A personne with a longe stlender neckers cruell, without pyttie, halty a brainleffe. A person with a shorte necke is full of fraude, barate of Deception, of ma lyce, and none ought to truft in hym. A person that hath a longe thycke necke Sygnificth glotony, torce, and great lechery. A manly woman that is great & rubely membeed is by nature melancolyous bariaunt and lecherous. a perfon that hatha great longe belly figny freth finall write, pape, and lecherre. alvttle

Alyttle belly and large feete lignifieth good binder fandringe, good councell and true. I perfo haurnge large feete, hye and courbed hulbers, fianifieth prowelle, hardynelle, haltynelle, truth, and wyt. Shulders tharpe a longe betokeneth trechery, butruthe, barate, and bunaturall. When the armes bin to longe that they may aretch to the toynt of the kneedt is a token of prowelled largeffe, truth, honour, good wytte and buderstandinge : when the armes byn hoztit is a frane of ignozaunce, of eurl nature, and a person that lough Debate. Longe handes and sclender fyngers signifieth subtilitie, and a person that hath defree to knowe drucks thringes. Small handes and thoute threke fungers betokeneth folly, and lightnes of courage. Thicke and large handes and brage, fignifyeth force, haltmeffe, hardynes, a wyt. Clere and thynynge nayles of good coloure fygnyfyeth wytte and increase of honourc. Paples full of whyte (pottes a reueled, franyfyeth a perfon auarycyous, lecherous, proude, of great herte, ful of wyt and malyce. The fote thycke a full of flethe fignyfyeth a person outragyous, bygozyous, and of lyttle wytte. Smal feete and lyaht frangfreth hardenes of understandinge, and lyttle trouthe. feete flatte and thorte frantieth an anguy Thoug perfon, of final wifedome and bu curterle. A person that goeth a greate pace is greate of harte and dispitefull. A person that maketh small steppes and thycke is suspectionous, full of enup and eurli well. I person that bath a small flat footeand caffeth as chyloe from nyfrethhardrnes and wrtte, but the fayde person hath dyners thoughtes. A person that hath softe flethe, to colde ne to hotte sygnyfyeth a well dysposed person, of good binderstandinge, and subtyll witte, full bf truthe, and encreasynge of honour. A person that laugheth gladly and hath grene even, is Debonarze, of good wytte, true, wyle, and lecherous. A person that laugheth farntly is flouthfull, melancolyous, suspectionous, malycyous, and subtyll. (Shepardeslay for that there byn dyuers franes in a man and woman. and that they be some tyme contrary one to the other, one ought to judge most comonly after the francs in the bylage. Ind frast of the even for they be most true a prouable. And they fay also that god ne formed creature for to inhabite the worlde, wpfer then man, for there is no condition ne maner in a beaft, but that it is founde comprehended in man. Paturally a man is hardy as the Li on true and worthy as the ore, large aliberal as the cocke, auarictous as the Dogge, harde gaspreas the hart, Debonapre a true as the turtle Doue, malicis ous as the leoparde, preup & tame as the doue, dolorous and griefull as the fore. Cimple and Debonapie as the lambe, threwde as the ape, light as the horse fofte and pyteable as the beare, dere a precious as the Dlyphant, good a hollome as the Unicozne, byle a flouthfull as the Affe, fayze and proude as the pecocke-glotonous as the wolfe, enuyous as the bytche, Debel a inobedy entas the nyahtyngale, humble as the pygeon, fel a folythe as the oyftryche, profytable as the primare, dyffolute and bagabunde as the Gote, ipytefull asthe

as the felaunt. Soft and meke as the chekyn. Mouable and baryinge as the fyllhe, Lecherous as the boze. Stronge and puillaunt as the Camell. Tray toure as the mule. Admyled as the moule. Pealonable as an Aungell. And therfoze he is called the lyttle worlde, for he partycypeth of all, or he is called all creatures, for as it is layd he participeth a hath condition of all creatures.

Chepardes practyle they quadrant of the nyght as yele by the tygure here after. Capitulo. rlitt.



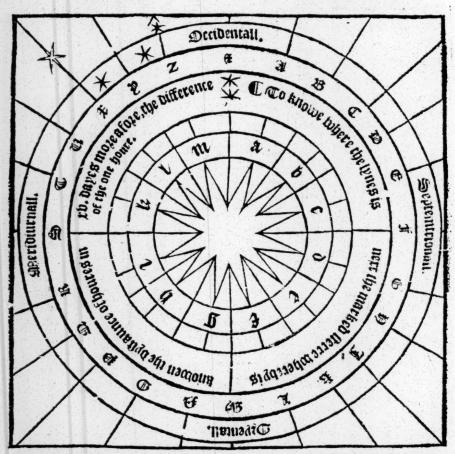
I this from the houres by night as foloweth. Lette be knowen the frerrethat we call the Po-mell of the five, ryaht whoer it

is the fommer at the houre of my bright, and the place on the earth agepuft the Gerrethat me cal the angle of the earth. When we wol fe it at eve we beholde our Domell as T bes holde bider this cozde, and the nether ende of my cozde is the angle of the earth, and the son is enable buder it. The longe lynes that traverleth the terre of the fraute that is the Domell of the spes serveth for two houres. and the small lynes for one houre. But vet feruelynes as the chaunaynge of the fterre that frankfreth mydnyght, and consequent= ly the other houres, forthelonge houres ferueth to a moneth, and the smalto.rb. Dares. Let the cozde be ftretched that it be fene oner the pomell note some ferre buder the corde that mave be alway knowen, and that thall be it that alwayes thall thewe by the houres of the nyaht. After imagin a cyzcle about me Domel, and by faunce of the fterre marked, in whiche circle be imagened the lynes or les blable dyftaunces asther bin in the fraure. As many dystaunces as the marked sterre thatbe before the corde, fo many boures that

there be before mydnyght, as many as thalbe behynde the corde, fo many houres be after mydnight. It must be knowe that the sterre marked changed the place in. rb. dayes by the dystynction of an houre, in a moneth of twayne. So herfore it behoueth to take midnight in.rb. dayes farther by the distance of an houre, and in a moneth of two, and in two monethes of with and in three monethes

monethes of. bi. so that in. bi. monethes the sterre marked that was right bus der the Domeil chall be right over and in other. bi. monethes it will come to the pointe where as it was tyste marked, and this sayde marked sterre one ought not to chaunge, but ought to chose it amonge many for the most know legable, and for the most to be founde amonge the other.

T By this present fraure Shepardes knoweth by nyght in the fieldes al see sons what tyme and houre it is, be it asore my buyght or after.



The rritic letters without the frgure bin for the rritic houres of a natural day and the rit. within bin for the rit. monethes. The firre in the mids is the Poincell of the skyes, with the whiche it behoueth to knowe one that is next it, whiche chalbe a marked sterre, and it by the whiche one may e knowe

the houres in the maner as befoze is layde in takynge mydnyght in.rb.dayes, turther moze by the dyffaunce of an houre.



Dz to knowe by nyght the place ageinte mydz day as that of midnight, the hye Ouet, a the hye

Decident the lowe D21= ent, and the lowe Decident, and the place in the fage, ouer ageynd which eueryligne ryleth. Shepardes vieth this practyle. They hange a corde that is made Gedfalt aboue a beneth. then another with a plombe, that dils cendeth tylit be time for to flay it, that they may be a lyttle distaunce one tro another, so that one may se the sterre of the pomell reght buder the two cozdes at ones, then they stave the corde with the plombe abone, or bes nethe. Dowewho that wril fe mydday directly be it mucht or dave, go on the other fyde of the cozdes, and thou halt se the place ageynste mpd= Dare. Then come on the fratte frbe. and thou chaltefe theplace ageynfte mydnyahtthoughe it be dave. for the hyeft point of the zodrake in the longest day of sommer, let the sonne befene bnder the two cordes at the houre of myddaye, and that hebe fo nerethat he touche the cordes, and marke in the cozde towarde the fonne the herabt that he bath scene it, then

by nyght, marke some sterres that one maye alwaye knowe one, in the same place is the passage of the solstyce of sommer. And when the dayes byn at the shortest, the sterre that we se at mydnyght in the sayde poynt of mydday bin directly they that bun next to the solstyce of sommer, the which hath the signe next toward Drient is Cancer, athe signe next toward Decident is Commit. And as it is sayde trothe heyght of the solstyce of somer, one maye practife the lowe solstyce of wynter, the whiche we se on the myddaye when the daye is at the shortest ouer the place ageynt mydnyght, and his next signe towarde Drient

is Capprogne, and that towarde Occidet is Sagyilarius. One may marke the hye Oppent of the lowe, but it behoueth that it be when the dayes by nat the longest of thostest, and the dysaunce between the two Oppentes deupded in. vi. egall parties, by ethe ryseth two sygnes, by the nerest partie of the hye Oppent ryseth Semini and Cancer, by the seconde Taurus and Leo, by the thy de Aries and Aurgo, by the fourth Pisces and Livra, by the. D. Aquarus and Scoppius. by the, vi. more never the Occident Cappicognus and Sagitarius, and dyners other thynges that may be practysed on the skye.

Of dyucrs impressions that Shepardes se in the night in the agre. Capitulo, clini.

Depardes that lyeth by night in the fyeldes seeth many and dyners impressions in the ayre and on the earthe, whiche they that lyeth in they beddes se not. Sometime they have sene in the ayre a maner of Comet in four me and sathion of a Dragon castynge size by the throte. Another symethey have sene fyre leapynge in maner of Gootes, that leapeth without longe durynge. And other tymes a whyte impression the which cheappereth alwayes by nyght and at all hours, the whiche they call the hye wave to say it sames in Galyce.

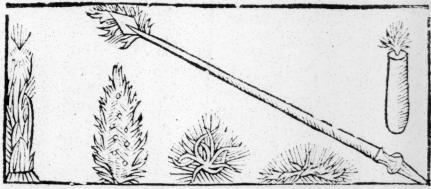
The Acringe Dragon, Gootes offre leapinge, the hre wave to layer James in Calpre.



Ther impressions there be, as flambes of fyre that mountethe. Other as flamyinge fyre that goeth spoewaye. Other as styl fyre that by dethlonge. Other there is that maketh great flames and by deth not longe. Other also as candels, sometyme greate and sometyme lyttle, and this they se in the agree and on the earth. I nother Comet they se fallying as an arbaunt spere.

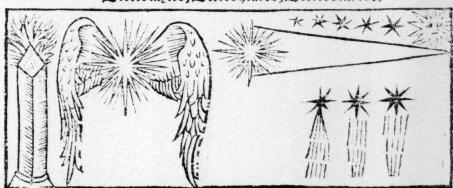
(Bzennunge candell. Spere ardaunt, frze mountynge, bzennunge sperkles, frze brandes, Wylde frze:

Mozeouct



Ozeover Shepardes le cometes in other maners, that is to wete in maner of a pyller flaminge, and dureth longe. Another in maner of a depnge flerre that passeth lyghtly. But the third is a coved sterre that dureth longest of all. They se other st we derres erratykes that goth not as the other, a bin they whiche they call planets, but they have fourme of the planets, and bin Saturne, supplier, Hars, Clenus, and Mercury, and they se sterres of the whiche one is called the bearded sterre, a the other heared sterre, a the other a tayled sterre.

C Sterres erratybes. Comettayled. flernge fterre. Prilerardaunt. Sterre tayled, Sterre heared, Sterre bearded.



Aut his pauper erit, aut subito mozietur. But cadit in causum qua debet sudice vinci But aliquod membrum casu: vel crimine perdet.

Of a thunder Cone that fell in the duchy of Austryche.

190we



Dine be it that the impressions here about semeth thinges mar nevlous to people that bath not fene them, they fay that it is in party impossible. Knowether and other that in the pere of our Lozde. 90 . Irrrit, the . but . Day of Poucmbre a marueple hap pened in the Eriedome of ferrate in the duchy of Auftryche. nich a townenamed Enisheim, where as that day was areat

thunder and orace. In the playne fellos nyahe the faybe towne fell a frone of thunder, which wered two hundred and frity pounde a more. The whiche Bone to this prefent tyme is kept in the lay de towne, and every man and mos man may fe it that well. Of the which Cone folometh the Covtable.

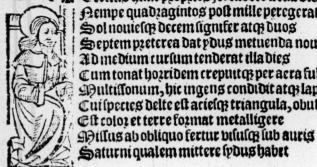
T Dere foloweth the Cortaphe of the thunder Cone.



Erlegat antiquis miracula facta lub annis Qui polet, et noltros comparetinde dies Alfalicet fuerint pozteta bozrendacs monftra Lucere e celo: flamina, cozona, tarbes Afra Diurna, faces, tremo, et telluris bratus Et bollides, typhon fancuincus polus

Circulus, et lumen nocturno tempoze bilum Ardentes clopei, et nubigenem fere Montibus et biliquondam concurrere montes Armozum et crepitus, et tuba terribilis Lac puere e celo bilum elt, frugelos calibilos ferrum etiam, et lateres, et caro, lana, cruoz Et ferenta alus, oftenfa a fcripta libellis Diodiais aufim bir limulare nouis Milio Dira quidam friderici tempoze primi Et tremoz in terris, lunace folque tripler Painc cruce fignatus friderico rece lecundo Eridit in Criptis gramate ab vmbze lapis. Auftria quem genuit fenioz fridericus, in acros Tertius bunc proprios, et cadere arua bidet Aempe quadzagintos polt mille peregerat annos Sol nouiela decemlianter ata buog Septempreterea Dat pous metuenda nouembris Ad medium curlum tenderat illa dies Cum tonat hozridem creputte per aera fulmen Multifonum, hie ingens condiditato lapis Cuifpectes delte elt aciefc triangula, obultus Eft color et terre format metalligere

Saturniqualem mittere fpdus habet



enferat



Senferat hunc enfsheim sunt gaudia sensit in agros Ilic instluit depopulatus humum Qui licet in partes suerit distractus bbics Pondus adhuc tamen hoc continet ecce vides Qui mirum est potusse hyems cecidisse diebus. Aut fieri in tanto frigoze congeries Et ust anaragoze referant monimenta, molarem Casurum lapidem, credere et ista negem Hic tamen auditus fragoz vindici lithoze Kheni Audit hunc vri pzorunus alpícola.

Dowe the yere goth about by. xii. monthes, and howe a man wareth in. xii. aces of his lyfe. Capitulo. rlb.





Chulde beleue that it is faythfully true, that the rii. monthes a fealons changeth. rii. tymes the man, even as the rii. monthes changely them in the yere rii. times, as every one after the other by the course of nature, and so mans lyse changeth every. bi. yere and so after that forth onto rii. ages, and every age lasteth. bi.

rere. and fo. rti. tymes. vi. maketh. Irri. And fo longe every man mayepreferue and kepe his body without siekenesse, yf that they kepe them selfe well in
they youth by good dyet and good governaunce, for ye knowe well that many men slayeth them selfe, a dyeth longe or they shulde do, as by surfites, over
salte meates, over coide meates, or to hot in operation, contrary to they complexion, or by takyinge great heate, a after great colde, or by enyllagres, or by
AD. iii. takyinge

takinge of thought: or by great weete goinge in the raine, or goinge weete hoode, or over much blinge the company of women, or by fightinge in his routh and letinge some of his blud, or by great anger, or by falles, or burdes, or by to great study over rechynge his mynde. These with many suche other men may after their complexion and shorte their lines, and all for lacke of good governinge in their youth. And they that live till, like, is by their good lyunge and dyet. And then they may live in decrypte till, like, or an hundred yere, But sewe passet that. All is at gods ordinaunce, to lengthe and shorte they dayes at his pleasure.

Orthe commodities of the. rii. monthes in the yere, with the. rii. ages of man. Capitulo, rivi.

C January.

The fyelt moneth is January, the chylde is without myght tell he be. bi.

(T february.

The. bi. perethat is the frat tyme of the spainginge of all floures, a so the childe tyll. rii. pere growethin knowlege a lerninge, a to do as he is taught.

Marche is the buddyngetyme, and in that. vi. pere of Marche the chylde wareth bygge and apte to do leruyce, and lerne legence fro. rii. to. rvi. luche as is thewed hym.

Capzell.

E Appell is the springing tyme of Rownes, ain that. bi. pere he groweth to mans thate in height and bredthe, and wareth wife and bolde, but then because of sensualitie, for heis, rritie.

C Have.

C Have is the leason that floures bin speedde, and be then in there bertue with sweet odoures. In these, bi, yeres he is in his moste strengthe, but then lethym gether good maners betyme, for yf he tary past that age it is an hap if such to take them, for then he is, rrr, yere.

I June.

I June he begynneth to close his mynds, and then he warethe rype, foz then he is rrrbi. pere.

I July,

I July he is. rlii. and he begynneth a lyttle to declyne, and feleth hymnot so prosperous as he was.

August.

In August heis by that. vi. pere. riviti. pere, a the he goth not solustely as he dyd, but studieth howe to gather to synde him in his olde age to sque moze.

Casely

I In Septembre he is lini. vere, he then purueyeth ageynt the wynter to chernhe him felfe withal, & kepe nere together the goodes & he gat in his youth Dcto-

T Dctobze.

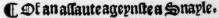
Then is a man in Octobre. Ir. pere full, pf he haue ought he gladdeth, and pt he haue nought he wepeth.

@ Douembre.

Then is man. levi. in Pouembze, he Competh and goeth foftly, and leseth all his beauty and fayzenesse.

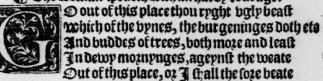
Decembre.

In Decebre is man. Irrii. reres, then had be lever have a warme fixe the a tayre lady, and after this age he goth into decrepte to ware a child ageine, and can not welde hym felfe, and then yonge folkes be wery of his company, but of they have much good they bin full evill taken bede of.





The woman speketh with an hardy courage.



W with my dystaste, between thy hornes twayne ... That it shall sowne into the realme of Spayne.

The men of armes with they rear secountenaunce,
Thoughts Snayle lyghtly thy homes downe lay
and from this place, out fall loke that thou ryn
Drwith our tharpe wepons, we thall the fray
and take the callell that thou lyeft in

and take the castell that thou lyest in we shall the flay, out of thy fowle skyn.

And in a dyshe, with onyons and peper we shall the dresse, and with stronge by neger.

Mi. ER

Chere

There was never yet any Lumbarde
That dyd thee eate, in such maner of wyse
And backe we thail, thy house tronge and harde
Wher toze get the hens, by our aduple
Dut of this place of so ryche edyfyce
we thee require, yf it be thy wysl
And let us have this towe that we come tyli

The Snayle speketh.

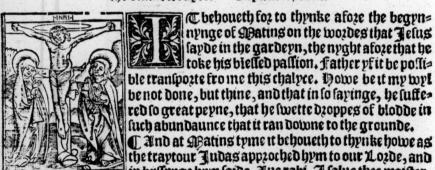
The Snayle speketh.

The Snayle speketh.

The same beath, of ryght great marueyle.

The speketh of the sp

There foloweth the meditacions of the passion of our Lorde Jelu Chapte, that Shepardes and simple people ought to have in hearinge the divine service. Capitulo, ribiti.



in kyllynge hym laide, Aue rabi. I falue thee mailter. And that the meke and benygne Jelus withdzewe not his bylage from the traytoure, and howe he luftered him felfe to be taken and bounden as a thicke, and cast to the earth, defyled, spytten on, a leste of his discyples a seruauntes. At Laudes it behoueth to thynke and consider. Jelus beinge in the house of Anne, and after in the house of Cayphas dispyteously beaten, blashemed, stretched, and bespytten in his most precious bylage, his even bounden, and after troden bider foreinhumannely.

At payme it behoueth to thynke howeas Jelus was led from the house of Cayphas to Pylate, and the beatynges that he had. And howe Pylate examined hym of that they had wrongefully accused hym of, a howe he was cruelly beate at a pylice before a great multitude of people, a crowned with thornes.

Tat Tyerce it behoueth to thynke howe Jelus was prelented before the people with a crowne of thornes, clothed with a mantel of purple, the curled people cryed Crucifige, Crucifyge eum. And howe Pylate condepned him to the most bytterful beath, thowe he bare the heur crosse byon his facred shulders.

At Acone it behoueth to thynke howe I clus was ledde to the mounte of Caluary Gedynge his precious bludde, and howe he fel dyners tymes under his croile. And howe he was nayled with great blunt nayles, and the dolour that he instred when it was let fall into the morteys. And thynke also of the doloures of his sorowefull mother.

At hre poone it behoueth to thynke in what doloure he was whe he layde Ay God my God, wherefore half thou left me. And when he layde, I thurk, they gave to hym vyneger and gall medled, and howe he abode the death, after lyghes made, he gave up the ghost to god his father. And howe his mosther had great lozowe also.

At Euchsonge it behoueth to thinkehowe Jesus had his syde opened with a spere, and howe he henge deade on the Crosse full of woundes fro the toppe of his heade to the soles of his feete, and he taken downe, and howe his mosther layde hym on her lappe weppinge.

At complyne, thynkehowe Jelus was wounded and layde in sepulture, and kepte of the Jewes to the ende that he chulde not ruse.

Clerkes and laye people ought to thynke on these or they go to Matyns.



C Man loke and se Cake hede of me Howe thou shalt be When thou art dead, Waye as a tree woodness thall eate thee Thy great beautie Shalbe lyke lead.

The tyme hath bin In my youth grene That I was clene Df body as ye are, But for myne eyen Nowe two holes bene Df me is lene But bones all bare.

Rowe entende forto amende.

D moztall



Mortall creatures, saylynge in the waves of mysery Avale the sayle of your consequence bupure
flee from the perviles of this buttedfalt whery
Dryve to the haven of charitie most sure
And cast the anker of true confession
fastened with the great cable of contricion clene
Wynde up the marchaundyse of whole satisfaction
which of true customers, shalbe over sene
And brought to the warehouse, of perfection
as persyte marchauntes, of God by election.

Derefoloweth certeyne orayions and prayers, and fyrt a deception theologycall on a question, to knowe yf prayers, orayions, mastes, and lustrages done for the foules in purgatory, bin meritorious and auaylable for they helpe and delyneraunce. Cap. 1.

@ Denonte people ought to note howe to get and acquize welth which companieth the efface of fome, oz is accessary to the farbe eflate, the warke of fome may profite, not onely De congruo, but with it De condigno. This may be in two maners. fyzit foz the comunication the which is rote of the meritozious wazke, that is of charitie. which is rote of al good dedes. And thus of eche person they have profite and helpe of the goode's of other pf there becharge. Jurta illud, particers egoli. Secondely for the intencion of the doer, when any both any werkes to thend that they mave profete to other. Ind fuche operations apperteeneth onely to them for whom they be done, as gruen of hym that doth them. Ind they may auay le to fatyffye and accomplythe the fatyffactyon of fome, oz to fome other thringe that ne beholdethbis effate, and in thefetwo maners auayleth the fuffrages of the Churche, not onely to the quicke but also to the Deade, not to the ende that the laybe fuffrages may moue they effate, but that they may be belpuered fro pernes. fozas fayth faynt Auftyn in the boke named Entheridis on, as longeasthey have lyued in this worlde, they have deferued that the fuf trages may profite to them. Dum in hac bita buierent meruerunt bt hec fibi prodeffent. The holy Apolle fayth in the feconde chapitre to the Cozinthiens in the fyfth chapitre. Unufquilo propriam mercebem accipiet prout gellit in corpore, as to be dampned or faued for theyr Deferupage. for enery man thall have Baradyle oz els hell foz his owne bede, and not foz the Dedes of other personnes. Ind thus it is to biderftande, whiche is wertten in Eccielialtes. ir. ABoztui non habent patrem in opere quod lub fole geritur quod intellige berum quantum admutacionem flatus. Dzels we fpeke of opere operato. That is to lage, of the luftrage in hym felfe. And thus the holy Sacrament of the auter and other facryfyces have effycacy and bertue of them

felfe without that which the operation of hym that Doth them encrease or Demonr the they effecte, but by made early by every person good or eupl. But rt we fpeke of opere operantis it behoueth to dyftyngue, foz any factyfice may be done by an cuyl man, as the malle layde by a linner. And this may be done in two maners. fret, bt per actozem, that is to far that the fact free be done by the finner as auctoure of the favde facryfree, and this ne profptethe but accidentally, and confequently it is to be knowen that by the almes of an eupl man, the poze folke to whom the lay dealines is gruen byn ercyted to pray bus to god for the foules of them, for whom the fayde eurli hath gruen them. Se condely, be per ministrum, and this may be done in two maners, for where the factyfyce or office is Done by the minuter publyke of the Churche, as the priefte that celebrate the malle of Requiem, and fuch factofyces profytethal. waves, for the malyce of the minister noveth not to the worke of a good auctour, as the Churche is. Dathe layd facrifices bin done by a minister of some variue person. And then they bin done by the commaundement of some perso beinge in charitie, as of thou make to fay malle by a prieft that is in finne, and thou beinge in grace and charitie, it profyteth to thee or to him that made it to be favoe it he be deade. But yf at the commandement of hym that is not in cha title whe he comaundeth any good worke to be done, such worke profiteth not to him ne to a foule, but if afterward he come to good effate while fuch worker is in doynge. Andit suffyseth that he be in charitte, whe he commundeth suche good morkes to be Done though that he be not, whyle they be executed. And therfore it is areat welth whan such apueth almes, or that maketh a masteto be laybe, and he to whom it is gruen or the malle commyled be in charitieas in the present case. For it thou grue in the name of thy father that is in purgatory and in grace of his Churche for to be particippinge in the fuffrages byn meritozious of bothe parties, that is to wort, er opere operato, a er opere operantis. Dec Richardus in. tiit. Diffinc. rlb. articulo. iit. queftione.it.

C Dote that he that receaueth druers ymo all the worlde hath the participation of the goodes, bath not lefte profyte of his good workes then if he had receaued all for hym felfe, but bereth to hym more profyte as to the augmentace on of prayle or glory, and as to the fatisfaction of his sinnes, and diminyshing of the peyne for them due, to the which thynges analeth the sayde association

as fayth Richardus de media billa in the place afoze alleged.

Aynt Gregozy in the seconde question of the rife. cause in the chapite fre Gregozius, sayth that the soules in purgatozy bin sone delineted by. itii. maners, and bin the rife. keyes that every devout persought to hange at they gyzdles, for to open purgatozy whe that he cometh to the Churche. The first key is the oblation of the priest. To this purpose by fygure, by aucrositic, and by example the weth. Se. Macha. rife that Judas Machabens sente. rif. M. Dragons of spluer in oblation and offeringe

offeringe for the linnes of Tewes that were occyled in the battayle, whereby is avuen be to binder fande that the oblation of the precious body of Telus avuen to god his father is of much greater vertue forto demynythe the vernes of them that byn in purgatozy, then the farde friet. And it is moze ouer mit ten in the abour lay de place, that if Judas Machabeus had not had elecrance that they which were flaync thulde tyle once ageyne, it had byn to hynn a thing superfluous and bayne to have prayed for them. Whereof it foloweth that it is a thruge holy and falutary to pray for them that but deceafed, to the ende that they may be delyucted of they finnes. This reason is approuch by the auctoritie of doctours of the boly (cripture, as of faynt Auftyn, and faynt Gre glozy in the place afore aleged. It is proved by example of a bythop that mas pered with a hete in his feete that none in patt refreshe them, it happed in form mer on a day as freders fred in the lea, they caught a great ple, the whiche they bare to the bythop, and put it bider his feete a certerne houre, and then the by thop harde a boyce that complayned the which he adiured, and it auns fwered and fayd. I am the foule of a preeft that fuffereth here my purgatory & if thou were in the flate of grace, & lapde an hundred malles for me T fould be delinered a laned, the which was done. Aowe take bede thou hafte not an bundzed, but none. Durgatozy by the lawe is no party of hell, but by difpens lation it may be in every place. The .ii. kepes is ozaylo a prayers of laintes by the which bin delivered the foules fro the pernes of purgatory. And this appereth by auctoritie in the Apocalyps, in the. bit. chapter. Alcendit lumus aromatumid est ozationum odoz de ozationibus fanctozum de manu angeli cozam deo. It apperethallo by the auctozitie abouelapd. Sacta a falubris. ac It appereth by an example of laynt Bartyn, as laint Gregory recounteth of a prefe that prayed devoutly to faynt Martyn, the Daye of his feate, for the foules in purcatozy, as he prayed, he fame. Irr. foules at the corner of the als ter that thanked hym of that they were delinered by the prayer of faynt Martin. Behold then what the farntes well do, at the prayer of the birgin Mary. Thou writ peraduenture fay I perceave not they prayers. Talke thee whe thou farit. Thad almost broken my necke, or fallen from my horse, or from an hietree, oz my childers not deade, who dyd kepe thee, beleue that it is the prayers of fayntes. Thefe two fyrit maners bin more efficated of as much as they byn reported in god. The thyrde key is almelle of thy frendes and pas rentes by the which the peynes in purgatory be deminished. Ecclefiastici, bit. Dauperi pozrice manum tuam et moztuo non probibeas gratiam. Ccclefis aftici. rrii. Super moztuum ploza defecit enim ler eius. Ruth. pzimo. faciet Deus bobilcu milericozdia licut feceritis cu moztuis. To this purpole farnte Gregory respecth of a knyght of kynge Charles the great, that by his testas ment lefte to his felowe, his harneys, and his horse, to the ent e that he shulle grue them to poze folke within. rrr. dayes, ozels he wolde refrte bym to the sudaemente of God. And at the ende of the. rrr. dayes, he mocked hym of

the Cytacion and differred to do, that which was enjoyed to hom. Then the kny ahtapered to his felowe in bewaylyng hym. And anone came two blacke Dorvens that toke hom, and bare hom ouer mountagnes and ballers tribe was all broken and fruffhed in pieces. Do then almes and fulfyll the wyll of the frende without delay. Almes ought to have foure condecions. fraft it ought to haue dede topoully, as farnt Daule farth, Se. ad Cozin. ir. Iplarem datozem diligit deus. It ought to be done abundauntly. Chobie.iit. Quampoteris elemifericors. After thy facultic and puillaunce, that is to wrtelyttleand lyttle. Thyrdely haftely and biligently. Dzouer.iii. De Dicas tuo bado et reuertere cras cum fratim poffis bare. fourthly bewoutly. Danis elis. with Elimolinis percata tua redime. That is, with harte controle and de tioute. Do almes, which as Thobie farth delpuereth from eternal death. Do not so that the soules of thy frendes deceased may crye after thee, whiche is waytten Tob.rir. Diferemini mei. And al Derelinguernt me paopingui mei et qui memouerunt obliti funt mei. It is waytten. Job. er. Dinitias quas Denozauit enomet et de ventre eius ertrabetillas deus. That is to say that the executour or parent that witholdeth the goodes of them that bin Decelled that bome them in hell amonge the pepnes where as deuplies thall plucke them as way with great hokes of Fron. The fourth kere is the fall proge of the frendes of the that byn deceased, by the whiche when they bin made of them beinge in the estate of grace is made a great part of the Dymynything of they? payne. Thus appereth euidentely by a frqure of the Brble. rri. Regum. it. Where as we rede that after that Abuer had bin flame by treafo of Toab that it was commento knowledge of Dauyd, he fayde to all the people that were about him, gyade you a clothe you with fackes, a wepe a fast buto Euclonge for the fowle of the fapo Abner, in esperaunce that he shulde auor de damonas cion. In the which it appereth clerely by the Dophete ryal, that fallynge and dornae of penannce for the fowles in purgatory, profyteth muche to them for the dempnythynge of they pernes. Thowe thou halt here prayers, drays ges, fallynges, almes dedes, and ozaylons, in which thou may it rendze partrerpringe thy frendes and kynlemen, the which thou ought not to deferre to do. for even as thou doeft beinge in this worlde, so chalte thou be done for when thou art deade. Supra illud prealegatum faciet deus bobilcum mis fericozdiam. ac.

Thele foure keves aboue layde as it is wartten, ought for to be hanginge at the apidles of every farthful! Chapften man a woman beinge in the fate of grace, charitably to open the gate of purgatozy, that is to laye, Delyuer the foules which elyeth in peynes, abydynge delyueraunce by the meritozious

workes of good people.

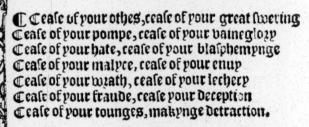
Dowe enery man and woman ought to cease of they? sinnes at the sownynge of a dze dable hozne. Capitulo.li.



HD, ho rou blynde folke, derked in the clowde Dfignozaunt fumes, thycke and myldycall Tak, her de of my hozne, totynge all alowde With boyftous fownes, and blaites bozyall Feurage you warninge, of the sudgement finall The which dayly is reby, to give fentence On peruers people, replete with necligence.

Tho, ho betyme, or that it be to late
Ceale whyle ye have space, and portunate
Leve your follyes, or death make you checkemate
Ceale your ignoraunt incredulitie
Clense your thoughtes, of immundicitie
Ceale of your pecunyall pensement
The which desyleth your entendement.

Tho, ho people, enfect with neclygence Ceale your linnes, that manyfolde cruelties wiede god your maker, and ryghtwyle lentence Ceale your blyndenelle, of worldely vanities Left he you limpte, with endele le infirmities Ceale your couetyle, glotony, and payde and ceale your luperfluous garmentes wroe.

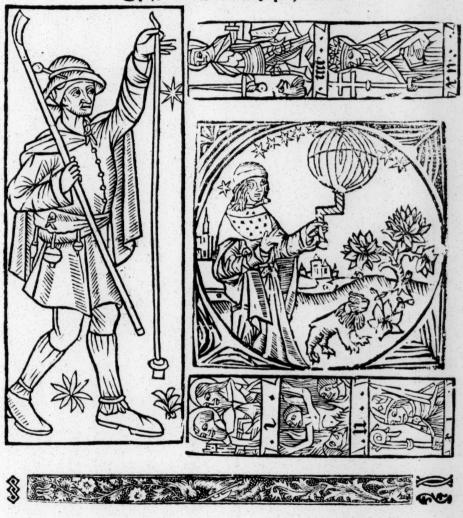


Thee faynt falthod, fyckell fowle and fell flee fatall flatterers, full of fayzeneile flee fayze faynynge, fables of fauell flee folkes felowthyp, frequentynge falleneile flee frantyke facers, fulfylled of frowardeneile flee fooles falaces, flee fonde fantalyes flee from frethe fablers, faynynge flatteryes.

Thus endeth the hozner.

Co knowe the fortunes and destenyes of man borne buder the. rti. lygnes after 19tholomeus prince of Astronomy. Capit. lti.

Daynce of Aftronomye Ptholomeus.





D knowe binder what planet a ma oza woma is bozne, it is nedeful to we that there is. vii. planets on the thre, that is to lay Sol, Uenus, Adars, Abercurius, Jupiter, Luna, and Saturnus. Of the vii. planets, is named the. vii. days of the weke, for every day hath

big name of the planet reignynge in the begynnyng of it. The auncient 19hre losophers sauth that Sol Domvneth the Sondave, the cause is (they save) for the forme amonge other planettes is most worthy, wherfoze it taketh the more threst dave, that is Sonday, Luna domineth the frist hours of Adondaye. Marsthe freste houre of Teweldar, Dercurius of Wednesday, Tupiter for Thurseday, Tenus for fryday, and Saturnus for Saterday. The have

naturall bath . rruit, houres, and every houre teraneth a planette.

a It is to be noted that when a man well bearn to reken at Sonday hemne reken thus, & ol. Menus, Mercurius, Luna, Saturnus, Tupiter, Mars. Ind when the nombreis fayled, he muste begynne at the houre that he wolde knome what planette revaneth. The Mondaye be ought to bearning at Luna the Temeloay at Dars, the wedne loave at Dercury, the Thur lav at Tupiter, the fryday at Tlenus, the Saterday at Saturnus. And cuer when the nombres of the planettes is fayled, he muste begynne by order as it is aforefaude. 47 Alfoit is to be noted that the Creekes begynneth there day in the moznynge. The Tewes at noone, Indthe Charden men at mydnight. and there me ought to begynne to reken. for at one of the clocke on Sontave in the moznynge regareth Soll, at two reigneth Tlenus, at three revancth ABercurius, at. iui. reganeth Luna, at. b. Saturnus, at. bi. Tupiter, at. hir. Sars, and at. biti. begyn ageyne at Soll, at. tr. Henus, at. r. Bercury. and confequently of the other by order in enery houre. Twhen a chyloe is borne, it is to be knowen at what houre, and if it be in the bearmynge of the houre, in the myddes, at at the ende. If it be in the begynnynge he thall bolde of the same planet, and of the other afoze. If it be in the myddes, it thall holde of that oneig. If it be bogne in the ende it thall holde of the fame, and of that that commeth nert after, but neuertheleffe the planet that it is bozne binder ne thall not domineth other, and that of the day thalbe abouest, which is the cause that a chylde holdeth of dyners planets, and hath dyners condictons. The that is borne boder Sol chalbe prudent and wyle, a greate fpeaker, and that which he prayleth he holdeth bertuous in hym felfe. (who that is borne hus Der Benus is loued of euery man, good to godwarde and reguler. Timbo that is borne boder Bercury is well bearded, lubtyll, mylde, beritable, and is not most prudent. T who that is borne boder Luna hath an hye forheade. ruddy, mery bylage, chamefalt, and religious. Twho that is borne buder Saturners hardy, curteple of lyunge, and is not auaricious. T who that is borne under Tupyter is hardy, farze valage and ruddy, chaft, and bagabobe Twho that is borne buder Marsisa great speaker, a lyer, a thefe, a deceya uer. brage, and of red coloure.

They that well knowe of this more eupdently, let them tourne to the 'pro-

priettes of the leuen planettes afore rehearled.

Ta prologue of the autoure boon the, rii. lygnes. Capitulo. liii. Confyderynge





Consporringe the course of the celestrall bodyes, and the pupstaunce of the type god omny potente, the whiche hath made the sonne to thene boon the good and euris, that go us rnethall thringes conterned in the transmet a on the earth, have taken on me for to enorte this sytcle treatyle, to to instruct a endoctrine the people not lettred. First to know good they maker. Secondly to governe they boo

byes a elchue infirmities. And thirdly to knowe the course of the firmament

and of the celestral bodyes conterned in it, with the dysposerous of the, bliplanettes. But who that well know this properties, ought frist to know the months that he was borne in, and the signe that the some was in the same day I well not say that such thynges shalve, but that the symes have such properties and is the well of god. After poetes and Astronomers aries is the syste syme that thewesh the sortunes of men and women, as saysh poloneus.



The fyrit franc is Aries.

The fyrit franc is Aries.

The fyrit franc is Aries.

The france of the whiche is borne in the franc of Aries, fro mydde Marche to inydde Apryll that be of good write, and thall neyther be tricke ne pooze, be thall have domage by his neyghboures, he thall have power over deade tolkes gooddes, he thall be fone angry and sone appeals o, he thall have druces fortunes and dyscordes, he will delyze doctryne, and

haunt eloquent people, and Galbe experte in many begrees, he halbe a lyer and buttedfalt of courage, and wyll take bengeance on his enemyes, and he halbe better dysposed in youth mall thynges then in age, bute, expui, yere he halbe a fornycatour, and hall be wedded at. exp. yere, and yf he he not he shall not be chaste, he halbe a medyatour for some of his frendes, and wyll gladly be busy in the nedes of other, he shalbe awayted to be domaged, he shall have a sygne in the shulder, in his beade, and in his body, yet he shall have a sygne in the shulder, in his beade, and in his body, yet he shalbe ryche by the deathe of other, his syrte sonne shall not ly ue longe, he shalbe in daunger of source sooted beates, he shall have great syckenesses nesses, he shall have great syckenesses nesses, he shall have great syckenesses.

To the woman that is borne in this tyme thalbe yetful, a full regreat wedges from day to day, the wyll gladly make lealynges, and thaliefe her hubande and recover a better, the thalbe lycke at. b. pere of age, fat. xrb. the thalbe in great dawnger of death, and yf the escape the thalbe in doubt tyll. xim. yere, fit thall suffer great peyne of the heade. The dayes of Sol and of Pars to the thalbe right good, and the dayes of Jupyter thalbe contrary to them, and as well the man as the woman thalbe semblable to the thepe, that every yere less teth his fiele of woll, and within thost space recovereth it age yne.



Dethe lygne of Caurus.

That is boznein the tygne of Taurus, from mydde Apppil to mydde Spay, that be ftroge hardye, and full of ftryfe, delycrous, and thall possesses gruen to hym by other menne, that he wold have done that be monument, and wyi enforce hym selteto fyngthe it. In his youth he most

deflete chery person, and chalbe yzefull, he chall go pylgrymages and wyll leave his trendes and lyue amonge craungers, he chall be put mossyces, and Chall exercyse them well, and chalbe ryche by women, he chall be thankelesse, and come to good estate, he wyll take vengeaunce on his enemyes, he chalbe bytten of a dogge, and challer peryment many peynes by women, and chall be imperyll at. xxxii. yere, he chalbe in peryll of water, and chalbe greued by syckenesse and venymat. xxiii. yere, and at. xxx. yere he chalbe habundaunt in tychesse, and chall ryse to great dygnitic, and chall sycke here, yere, and three monthes after nature, and chall se his fortune sorowefull.

The woman that is bozne in this tyme halbe effectuall, labourynge, and a greatlyer, and hall suffre much hame, the thall rejoyce the goodes of her frendes, that which the conceaueth in her mynde hallcome to effecte, and that have the best partye, the chall have many husbandes and many chyldzen, the thalbe in her beste estate at. rvi. yere, and the thall have a sygne in the myddes of her body, the chalbe syckely, and of the escape the thal live. Irru. yere after nature. She ought to beare tynges a pzecious stones byon her. The dayes of Jupiter and of Lunabin ryght good for them, and the dayes of Nars contrary. As well the man as woman may be sykened to the bull that saboureth the lande, and when the sede is sowen he bath but the strawe for his parte. They shall kepe well they cowne, and it shall not prostre to them ne to other, and shalbe reputed bukynde.

C Dfthe lpgne of Bemini.

The man that is borne in the figne of Geminifrom mydde Maye to mydde June, thall have many woundes, and he thall be fayne and mercyfull, he thall leade an open and a reasonable lyfe, he thall resceaue muche money, he wyll go in buknowen places, and do many pylgrymages, he wyll prayle hymtelfe, and wyll not by be in the place of his nativitie, he thall be wrse and nearly gente in his workes, he thall come

to rychelle buto. rrbi. pere, his fyrt wyte thall not lyue longe, but he thal marry fraunge women, he thalbe late maryed, he thalbe bytten of a bogge, and thall have a marke of Iron 02 of fyze, he thalbe turmented in water and thall passe the sea, and thall lyue an hundred pere, and r. monthes afternature.

The woman then bozne thall come to honoure, and set forwarde with the

The woman then borne thall come to honoure, and let forwarde with the goodes of other, and the challe agreed of a false cryme, the ought to be wedded at rive, yere yithe thall be chaste and eschewe all peryll, and thall lyne irr. pereaster nature, and thall honoure god. The dayes of Mercury & Sol to them byn ryght good, the dayes of Luna and Uenus bin to them contrary, and as well the man as the woman thall augmente and allemble the goodes of there

of they fuccessours, but skantly thall they vie they owne goodes, they thall be so anarycyous.

T Dithelpgne of Cancer.



Nert after, he that is bozne bnder the ligne of Cacer fro myd June to myd July, chalbe bery auaricious, and of egall flature, he wyll loue women,
he chalbe mery, humble, good, wyle, and well renomed, he chall have domage by enuy, he chall have the
money of other in his gydynge, he chalbe a conducboure of other folkes thynges, he chall have ciryle a
discorde amonge his neyghbours, a wyll avenge him

on his enemie, by his errogans many that mocke him, he that have often great feare on the water, he way kepe his cozage fecretely in hymfelte, and that suffre doloure of the wombe, he that fand hyoden money, a laboure foze for his wife, he that fe his perall in a certeane yere, the whiche that he knowen of God, his handyze that decrease, at. expiti. yere he that passe the sea, and that lying. Irr.

pere after nature, and fortune halbe agreable tobpin,

The woman that habbe borne in this tyme halbe furious, incontinent angry and some appealed, the is nymble, seruplable, wyle, toyous, and hall suffer many perplies, if any person do her any serupce, the wyll recompence them well, the halbe labourynge and take great peyne unto erre, pere, and then the thali have rest, the thali have many somes, the must be wedded at rivis pere; honoures and gystes wall follow her, the thal have woundes and be hole ther of, and thall have perpli of waters, and thalbe hurte in a sectete place, the thale be bytten of a dogge, and shall spue irreper after nature. The dayes of pier pyter, Lenus, and Luna, to them but right good, and the dayes of wars right curit; and aswell the man as the woman shall have good softunes and byttozy over they enemics.

Tof the lygne of Leo.



A we rede, he that is borne buder the sygne of Leo, fro mydde July to mydde Auguste, that be fayne and hardy, he shall speake openly and shall be mercyfull, he shall were with the inepers, and shalke errogant in wordes, he shall have a peryll in certeyne tyme, and at. rrr. pere he shalke awayted to be domaged, but he shall eschewe that peryll, his be nesytes shalke ingrate, he shalke honoured of good

folke, and obteque his enterpayle, he thall have goodes by tempozal feruices,

be that

he chalbe ingrate to thenes, and chalbe great a pullaunt, he chall have charge of the commontie, and as muche as he lefeth he chall wen, he chal come to dignitie and chalbe amyable, he chall take fortune of three wenes, he well go often on pelgrymages and suffre peene of the fight, he chall fall from he, and be frarefull of water, he chall fynde hydde money, at. but, yere of age he chall be spece, also he chalbe in perelland doubt of some greate lorde, and at. rerbi. yere he chalbe betten of a dogge, and be hole with greate peene, and chall yue lerruit, yere after nature.

The woman that halve borne in this tyme thaive a great lyer, farze, well looken, mercyfull, pleasaunt, and maye not luffrene semen wepe, the stalke meke, her syrke hubande thail not lyue longe, the shall have peyne in her stomake, the shall be awayted of her neyghbours, at ron, yere, and spue to greate rychesse, the shall have chyldren of three men, she shalle amyable, and have the bluedy styre, and shalle bytten of a dogge, the shall fall from hye, and spue lirbit, yere after nature. The dayes of Mercury, Sol, and Mars, to them be ryght good, the dayes of Saturne byncontrary: and as well the man as the woman chalbe hardy, great quarellers and mercyfull.

Of the lygne of Wirgo.

the lygne of virgo, I fynde that he which is borne fro myd August to myd Septembre, chall gladly commend his wyfe, he chalbe a great householder, engenyous, he chalbe solycytous to his worke, he chalbe chamefast and of great courage, a

all that he feeth he chall couet in his understandy uge, he wyll be foone angry and furmounte his enemyes.

Scarfely Mail he be a whyle with his fyzite wyfe, he dialbe fortunate at. rrri. pere, he will not hyde that that he hath, and dialbe in perill of water, he chall have a wounde with 1200, and half live. Irr. pere after nature.

The woman then borne thalbe thamefall, engenyous, and wyl take peyne, and ought to be wed at. rii. yere, the thal not belonge with her fixel hulbande. Her feconde hulbande thalbe of longe lyfe, and thail have much good by anowoman, the thall fall from hye, her lyfe thalbe in peryll and thall ove thosely, the thall fuffre doloure at. r. yere, yt the escape these doloures, the thall lyve lrr. yere after nature, the thall bryinge forth bertuous fruite, and everythinge thall favoure her, the thall revoyce in druces fortunes. The dayes of Nerscury and of Soll thalbe ryght good for them, and the dayes of Nars thalbe contrary. And as well the man as the woman thal suffre many temptacyons, so that with great peyne they may result them, they thall delyte to lyve in that with great peyne they may result them, they thall delyte to lyve in that this, but they thall suffre much, where so ever it be.

12.III.

Ofthe



Aponge planettes Libza ought to be remembred, for he that is borne from impo
september to mydde October, halbe
erght myghtely prayled and honoured
in the leturce of Capyiarnes, he that go

in buknowen places, and thall get in ftrange landes, he that kepe well his owne, if he make not revelation by drynke, he will not kepe his promess, he fraide

enured by friver and other goodes, he chalbe marred, and go trom hys wyle, he chall speake quyckely and chall have no domage amonge his neighboures, he chall have under his might the goodes of delive folke, and chall have some signess membres. Oren, horse, and other beattes chalbe given to him, he chall have domage and invery, he chall be encyched by women, and experyment engli fortunes, many chall alke counsage or hym. He chall yue. Irr. pere after nature.

The woman that is borne in this tyme chalbe amyable and of greate coustage, the wyll announce the death of her enemyes, and thall go in places bushnowen, the chalbe debonayze and mery and trioyce by her hulbande, if the be not wedded at rui. yere the chall not be chalte, and thal have no sonnes by her fyrth hulbande, the chall go many pylgrymages, after trr. yere the chal prospet better and have great honoure and prayle, then after the chalbe greuously syche, and thall be brent in the feete aboute. The yere of age, and thall lyve. It, yere after nature. The dayes of Renus and of Luna for them bur right good, and the dayes of Aercury contrary. And aswell the man as the woman Gall be in doubte but the death, and there is doute in the ende.

C Of the lygne of Scozpio.



Trede that he which is bozne in the lygne of Scozpius, trompode Detober to myd Aoneber thali have good toztune, he that be a great foznycatour, the lyzh wife that he thall have in maryage thall become religious, he woll ferve gladly to Images, he thall luffre peyne in his pryup membres at the age of. ro. yere, he thall be hardy as a Lyon and amyable of four me. many fa-

culties thall be gruen to hym, he thall be a greate goer in bylytynge druets countreys, for to knowe the cultomes and thatties of many Cyties, and thall have byctory over all his enemyes, they mare not hyndre hym in no maner wyle, he thall have money by his wyte, and thall lufte druets doloures of

the stomake, he chalbe mery and love the company of mery solke. In his right chulder chalbe a sygne, by swete wordes and adulations, he chalbe deceaved, he will often say one and do another, he chal have a wounde with you, he chalbe bytten of a dogge or of some other beast, he chalbe in doute and have divers enemyes at the age of exercise, yere, and yehe escape he chall syve. Irrivit, yere after nature.

O The woman that chalbe borne in this tyme chalbe amyable and fayre, and chall not be longe with her fruit hulbande, and after the chall entoy with an other by her good and true feruyce, the chall have honoure and byctory of her enemies, the challfuffre peyne in the chomake, the chalbe wife, a have woundes in her childers, the ought to feare her later dayes, which chalbe doubtfull by benym, and the chall lyne, irr, yere after nature. The dayes of Apars and of aturne to them bin tyght agreable, and the dayes of Jupyter to them by rontrary, they chalbe swete of worde and prickings with they raple, and will murmure detractings other, and say otherwise then they wolde be sayde by.

C Ofthe lygne of & agyttarius.

bought to know, that he which is borne wonder Sagittarius, fro myd Houens berto myd Decembre, thali haue good effecte, and thall haue mercye of energy man the which he feeth, he thail obteyne and haue by reuclation, he thall go ferre to defert places buknowe and daungerous, a thail returne with great geines, he thall fe his fortune encrease from daye to daye, he will not hyde that that he hathe, he thall haue some

fygnes in his handes or fecte, he chalbe fearefull, at. rrit. yeare he chall have fome peryll, he chall passe the sea to his fucre, a chall fue. lerbu. yere and bit. monthes after nature.

1

The woman that is borne in this tyme thall love to laboure, the thall have devers thoughtes for fraunge stryles, and mare not so one were, the thall have byetory over her enemies, the thall spende muche spluct by early company, the thalbe called mother of sonnes, and thall suffre manye early, the thall take great perne, to the ende that the mare have the gooddes of her kynsemen. She ought to be marred at. risi. yere, and the thall have perne in her even at risi. yere, and thall have by enuy at. risi. yere toye, the thall suffre deloure by enuy, and thalbe seperate from sore, and thall yie. Iris. yere after nature. The dayes of Tienus and Luna byn ryght good, the days of Pars and Saturne byn early, and as about the man as the woman thalbe inconstant and bussable in deedes, they thalbe of good consequence and mercyfuil, better to transports then to them selse, and they will love god.

D.uii.

Ofthe



He the whiche is borne under Capricornus, from mydde December to mydde Januarye thalbe pracundrous, a fornycatoure, a lyer, and thalbe alwayes labourynge, a thalbe noury hiedwith strange thynges, he thall have many crymes and noyles, he thalbe a governour of beatles with foure fete, he that not be longe with his wyie, he thall suffre muchelos rowe and heurnesse in his youth, he thall leave many goodes and rychesses, he thall have a areate pervil at

rbi. yere, he chalbe of a greate courage, he chall haunte honest people and chall be ryche by women, and chalbe conductoure of maydens, hys baethaen wyll make dyners clyrenges bypon hym, and he challyuc.lrr. yere and four mosnethes after nature.

The woman that is borne in this trine thalbe honest and fearefull, the that surmount her enemies, and have chyldren of three men, the wyll do many pylogrymages in her youth, and after have great wyt, the that have great goodes, the that have peyne in her eyen, and thalbe in her best estate at. ext. yere, and thall you. Irr. yere and four monthes after nature. The dayes of Saturne and of Wars to them bin good, the dayes of Sol bin contrary. And both man and moman shalbe reasonable and enuyous.

C Ofthe lygne of Aquarius.

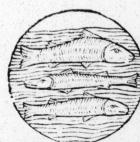


Demanthat is bothe boder the ligne of Aquarius, fro myd January boto myd February halbe louely a preful, he wyll not beleue in bayne, he hall haue lyluer at. rrini. pere he halbe in ellate, he hall

wynne where he goth, or he that be fore fycke and that be hurte with yron, he thall have feare on the water, and afterwarde thall have good fortune, and thall go into dyners training countreys.

The woman that is borne in this trine thalbe delrevous, and have many noples for her chyldren, the chalbe in great peryll, at the age of trivit, yere, the thalbe in felicitie, the chall have domage by beattes with toure feete, the chall lyue. Irrbit, yere after nature. The dayes of Henus a of L una be right good for them, the dayes of Mars and Saturne bin contrary: and bothe the man and the woman chalbe reasonable, and they thall not be over ryche.

C Df the lygne of Pylces.



HE that is bozne binder the lygne of Pices, from myd february to myd Warche Chalbe a greate goer, a loznycatour, a mocker, and Chalbe couetous, he wyll lay one and do an other, he Chall lynde money, he will trufte in his sapience and Hallhaue good soztune, he Chall be a defender of Dyphilyns and wybowes, he Challe scarefull on water, he Chall passe some all his advertices, and Chall lyve, lyrus, yere & b. months after nature.

The woman that is bozne in this tyme thalbe delycycus familier in ieltes, plealaunt of courage, feruent, and thall have lyckenelle in her eyen, and thall be lozowefull by thame. Her hulbande will leave her, and the thall have much peyne with strangers, the thall not have her owne, the thall have peyne in her comake, a the thall it we. Irrbit, yere after nature. The dayes of Mars a of saturne to the bin contrary, a both the man a the woman that ly we faythfully

Thus endeth the nativities of men and women after the. ri. frgnes.

Dere after foloweththe.r. Chaptten nacions. Capitulo. liui.





Pzetend in this lyttle treatile to speake of divers Chistie nacios, the which bin decyded in.r. of the which I wyl declare as I have foude waythe in the latin tonge, a wyl redyge it to our Englishe maternal as Shehardes speaketh in the fieldes, after the capacitic of morne buderstandynge

buderstandunge. And of in so dounge I have erred, I require all other She pardes for to ercuse my routh, and to amende where as I have made defaute. And where as I have sayled, I submytte me but amendement: sorage put amendes no man may be.

The fyall nacyon is of Latynes.

Dethe nation of Latynes, for the superioures is the pope and the Emperoure, and many kynges. That is to write, the most Char-stenand redoubted kynge of Englands and of Frauncs, with many noble dukes erles, bycountes, barons, and knyghtes and is the nacion most resplendy shynge of all other in honoure, force

and chrualry. In the nation of Spaine byn the kynges of Caltyle, of Aragon, of Portrygale, of Nauarre, and other lordes. In the nacron of Italy is the kynge of Cycyle, and the kynge of Naples, and many other lordes, as of the nyce, florence, and Geane. In Almayne befode the Emperoure is dyners kynges, as of Secotlande, Hungry, Boheme, Polonye, Acye, Fryle, Suille, Hornegy, Almarye and Croacy, and many other Lordethyppes that bin bus der the obedyence of the Churche of Rome.

The feconde nation is of Grekes.

Horacecomplaynethspeakinge of this nation of Grece, for the beration that it hath had in tymes past. The Greekes have the Patriai ke of Constantinople, Archebythops abbottes to the spiritualite, and to the temporalite Emperours, Dukes, and Erles. They be nowe but of small nembre, for Agaryens and Turkes have taken the greateste parte of Greece, the whiche parte obeyeth not the Churche of Rome for they erroure. They bin condempated by the Church for that they say. Spiritustactus no procedit a filio, et quod non est purgatorium.

The thride nacron is of Armenvens.

trede that the nacyon of Armenyens is nyghe Antyoche, they be all one language in the deciyne ferurce and in holy ferypture, as who childe fynge Englishein the Churche, and both the men and women understande all. They have they primate, whiche they call Catholyke, to whom they obey as to the pope in greate denotion and reucrence. They faste the Lenten and eate no tyshe, and they depoke no wone, and eate sleshe on the Saturday.

The fourth nation is of Georgiens.

His nacion is called Georgiens of laynte George, of whome they beare the Image in battayle, and he is they Patron. They bin in the parties Orientall, abin Aronge and delycyous halfe Persevens and halfe Alluriens, and they speake foule and folythe lans guage, a make they lacramentes as the Grekes. The prickes

haue they crownes rounde taled on they heades, and the clarkes haue them square. When they go to the holy Sepulcre they paye no trybute to the Sarasyns, they entre unto Jerusale they kanderdes displayed, for the Sarasyns seareth them, the women vie armures as the men. When they wayte to the Sowan, incontinent that which they demaunde is graunted them.

The fyfth nacyon is of Affuryens.

fynde also by warting, that the nacion of Surpens hath taken the name of a cytic named Sur, the which is the most empnent a most opholden amonge al other cities a townes of the countrey of Surpey. These people for they bulgate a common speche speaketh the language Saraspnops. They holy scriptures, deuinities, and offices of the masse is in Greke. They have bythops, a kepe the constitucions of the Grekes and obey them in all thynges. They sacryfyce with reysed breade, a have opynyons of the Greekes as the Latines. There be some Chrysten men in the holy lande that ensucth them, and byn called Samarytans, whiche were connected in the tyme of the Apostles, but they be not perspec Chrysten men.

The fyrte nacyon is of Mozozabyens.

Ometyme were wont to be a nacyon of people in the countrey of Af fri he a Spayne called Mozozabyens, but nowe they bin but feme They be called Mozozabrens, for that in many thrnges they held the vie of Chapften men beinge in Fraby,they vie the language of Latin in the divine offices and facred thynges, & obey to the Church of Rome and to the Paclates of the Latynes. They confeste them in the language Agps monpen or in Latin. They bin dyfferent to the Latines, for that in thepr dys uyne offices they have the houres to longe. And for the daye is deuyded in rrini. houres of night and day, fo many offices, houres, plaimes, and all os ther Dulons have they alonge, the which they lay not after the curome of the Latynes, for that that the Latynes fave in the begynnynge, they fave in the ende, or in the myddes, Some Deupdeththe holye facramente in, bii. vartes and other in.r. This is a right devoutenacyon, they conform no persons by maryage, but if they be beane in they owne countrey and lande, the Grauns gers benot receaued in maryage: Ind when a manne lefethe his wrfe by Death, be well never be wedded agepne, but lyne in chaftrie. The cause of fogreat

fo great dyuctlitie amonge Chrysten men, was for that in tyme past the Chrysten were let and not constrained to celebrate counces generals. For this cause there arose dyners heretykes in many dyners parties. For there was none that myght remedy it

C The feuemh nation is of Prefter Johns lande in Jude.



Then is the lande of Inde where Prefer John is Lorde. For his myght is so greate that it exceadeth all Chrystendome. This Prester John hath under him. live kynges, the which do to hym obeysaunce and homage. And when he rydeth aboute his countrey he maketh to be borne afore hym a Crosse of wodde. And when he wol go

to battayle, he maketh two to be bozne afoze hom, one of golde, and the other of precyous ficnes. And in that landers the body of laynte Thomas the Apostle buryed in a tombe of flone, and one of his handes is out of the tombe, and that hande every body may le that gothe thyther.

2000

The erght nationis Jacobytes.

Dlowinge after the nacyon of Jacobytes, the which by in named fo of James the heretyke, dyleyple of Alexandre the Patryarke. There Jacobytes have taken and occupyed a great parte of Alie, in the parties Decydentall, and the lande of Nambre that is in Egypte, and the lande of Cthyoppens unto Jinde, with mother to. Kealmes. The chyldren of that countrey by regressingly and baptyled with an horse won for thy have printed the caracters of the Croffe on they for

rr. Realmes. The chyldren of that countrey byn cyrcumcyled and baptyled with an hotte yron, for thy have printed the caractere of the Cross on theyr for heades, and on other parties of the body, as on the armes and thebrest. They thrue them onely to God and not to the priestes. In this prougnce the Indyans, and Agarenoriens say that Jesu Chryst hath onely but the nature draine Some among them speketh the language of Caldee and Araby. And druers other that speaketh other languages, after the drucklites of natrons. They were condempned at the councell of Calcedony.

The nynth nacyon is of Aeltoziens.

of Pekozianus the heretyke that was of Contantinople, hath be made this name Pekozians. These Pekozians putteth in Jelu Chryste two persons, one decipie, and another humayne, and they renge our lady to be the mother of God, but they say well Jelu to be man, they speake the language of Caldee, and sacryfyce the body of Jesu Chryste with regled breade. They enhabyte in Cartary and in greate Inde, they be in greate nombre, they countrep conterneth almost as much as Almayne and Italy. The heretykes were condempned at the counsagle of Ephelme, and were deciped fro the Churche of Rome, and by nabydden in they partinactice.

The tenth nacyon is of Mozonyens.

Poult is the nacyon of Mozonyens, called of an heretyke of Mozone. They put in Jesu Chryste (one bnderstandynge and one wyll) they enhabete in Lybye in the prougnee of Kenyce, and be a great nombre, they ble speryally bowes and arrowes, and they have belles. They Bythoppes have rynges, myters, and Crosses as the Latynes: they ble the letter of Caldeein they teurne scryptures, and in they bulgare speche they be the letter of Brasby. They have byn under the obedyence and lordeshyp of the most eboly and sacred Churche Komayne: they Patryarke was at the general councel of laynt John de Latran, celebrate at Rome under pope Junocent the the third, but sythen then they be retourned. They were syst condempned at the councel of Constantinople, and sythen bin retourned to the obedience of the Romayne Churche, and yet returned ageyne to they false and engli oppyryou, wheren they perseuer.

Dere begynnetha fewe prouerbes. Capitulo.lb.



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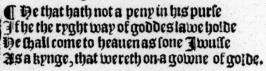
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These proverbes be good to marke the which etolometh in this boke Be thou never so great a clarke Disayne not on them to loke.

The fyzite is, man be content as God hath fent thee in degree Ethe man may not have lande and rent It were not convenyent so to be.

Therfore care nothenge, by the rede of me Do well, and goddes commandement fulfyll for every man may not a goldelmyth be.



Tallo there is ofmen, full many a loze and eche of them, both kepe well his wyfe Which neuer had a noble in floze and yet they lyue a ful mery lyfe.

C And allo an other, forget it nat kepe your ownehome as doth a moule for I tell you, the depull is a wyly cat He wyll spre you in another manshouse.

Tandinespecial God to please Despression neuer, none other mans thyinge Remember that many syngers is well at ease That neuer ware on, no gay golde rynge.

Cand this I tell you, for good and all Bemember it you that be wyle That man or woman hath a great fall The which flyde downe, and do neuer tyle.

Tand one allo forget not behynde That man or woman is lykely good to be That banytheth malyce out of they mynde and slepeth every nyght in charitte.

That hath twyle fall into a well and yet the thyzde tyme can not beware.

Say that a freer tolde you this He is whet that both forlake linne Then may we come to heaven blylle God grue bs grace, that place to whome.

CIIAIS.







pecierkes famous and eloquent

Connynge is caught by readynge and exercise
Of noble matters full excellent

and remember what Salamon layth the wyle
That prayleth busynelle, and ydlenelle doth dyspyle

And sayth, he that many bokes doth rede and is
it is full lykely mysedome have thall be.

Therember elerkes dayly doth they dylygence Into our corrupte speache matters to translate vet between Frenche and Englyshe is great dysterence. They language in redynge is downe and dylycate in they mother tounge, they be so softwate. They have the Byble and the apocalyps of diustice. With other noble bookes that in Englyshe may not be.

Tand remember reders, where ever ye go
That hony is swete, but connynge is swetter
Taton the great clerke, sometyme sappe so
Howe golde is good, and sernynge much better
yet many full good be that never knewe letter
And yet vertuous, none can be of syunge
But syst of priestes and clerkes they must have sernynge.

Mberefoza



E Wherfore with paepence I you all before Beware of the rywnge of falle herely Let ener perfyte farth set your harres a free And the chasse fro the come clene out to trye. They that beleueth amy se, be worth to dree Ind he is the greatest foole in this wollde ywys. That then keth no mans wer so good as his.

Thusenotif the Shepardes kalendere Drawen into Engly he to gods ter crence Ind for profyte and pleature, small checkes to chere Diaynely thewed to they intelligence Our is done, nowe reders do your drift our this de that the printer layth to in this de that the the that the printer layth to in this de that thuch well may not dreamys.

CImperated at London in fletelirete at the lyster of the George next to layort Dunflottes Churche by Wyllyam Powell.

Canno Domini. M.D. Lbi.







